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THE LIBERATOR

☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.'

NO UNION WITH SLAVEHOLDERS!

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. BROWN YERRINTON, PRINTER.

VOL. XVII.—NO. 24.

BOSTON, FRIDAY, JUNE 11, 1847.

WHOLE NO. 858.

REFUGE OF OPPRESSION

THE BACKWARD PROGRESS OF ABOLITION.

In 1830-31, Virginia was an *abolition* State. There was more *abolitionism* preached in the Virginia Legislature, at that time, by her leading men, than has been heard since in New York or New England. The State was on the eve of a prospective abolition of slavery,—when the abolition party of the North and West began to spring into notice, and hushed all such discussion thus going on there, in Maryland and Kentucky, and elsewhere in the slave States. But for *abolitionism*, Virginia, Kentucky, and Maryland would have been now free States—all black children being born free, and only the middle-aged and the old held to slavery.

When abolitionism began its political agitation, it would have been impossible to bring Florida into the Union as she was brought in, with a Constitution making abolition by statute impossible. Florida was the first of the Southern States that called for such a Constitution, and she did it in resistance and defiance of abolitionism.

Since abolitionism was known as a party, Texas has been brought into the Union, with a Constitution like that of Florida, but with a territory large enough for four or six slave States. Indeed, the abolitionists aided this annexation by the way they voted.

Before abolitionism was known as a party, it was easy to prohibit slavery in Territories, as Nathan Dane's Ordnance in 1787, prohibited it in Ohio, Indiana, and Illinois,—but now it is impossible to pass the Wilmot Proviso, prohibiting slavery in territories *to be* annexed *from* a foreign country to this our Union. The South even lays down the principle, that it is a concession on her part to agree to prohibit slavery north of 36-30, and if Mr. Clay had not induced such a compromise on the Missouri question, the South would never think of it again, but would demand that slavery should exist in Oregon as well as in Texas.

Thus under the agitation of abolitionism, slavery has been 'progressing' in the United States, and now has the control of the Government through the United States Senate. Not a Treaty can be made without its assent: and when united, it is unconquerable, and controls the action of the Government. Men of the closet, like Professor M'Clintock, may think otherwise, but a sixty days' residence in Washington would impress upon him the fact. The North can never be united. The number of venal men is so large, that enough of them can always be bought up to give slavery a majority, whereas the South from self-interest must be united on this subject. For proof of this, see the last vote on the Wilmot Proviso.

There never was a greater mistake made than to fancy that the Anti-Slavery sentiment of this country is greater now than it was before the Abolitionists began their mischievous agitation. The whole country, on the contrary, South as well as North, was anti-slavery, when the subject was so ably discussed in Virginia. Then, not a human being defended slavery in the abstract, not even in South Carolina,—but now there are powerful essays put *forth for* the institution in all parts of the South. Meanwhile, the disgust that the Abolitionists have created in the North, has disarmed the anti-slavery sentiment here of its moral force. The subject has been in such fanatical hands, that the real anti-slavery sentiment of the North is yet dormant, or it only breaks out on the Wilmot Proviso, as it did on the annexation of Texas, which, however, we have reason to believe, from past experience, the *spoils* at Washington can at any time control.

California can only be saved from slavery by the preponderance of free immigration. He who trusts to Congress or the public sentiment of this country, to keep slavery from the Pacific Ocean, leans upon a broken reed.—*New-York Express.*

From the New-York Sunday Dispatch.

THE CUNARD LINE OF STEAMERS.

'The deliberate insult to the people and government of the United States, lately perpetrated by the managers of the Cunard line of steamers, at the instigation of the British press, and with the approval, no doubt, of the British government, may now be resented in the only manner which the authors of such an insult are capable of feeling. No American, who has any respect for himself or his country, can henceforth embark in one of the Cunard steamers.

To satisfy every true American of his duty in regard to the Cunard line of steamers—the line carrying the English mail, from Boston, via Halifax, to Liverpool—we have only to state the fact, that since the last passage of the negro Douglass, an order has been given, that negroes shall be entitled to all privileges of first cabin passengers. Any man may find himself seated every day at the dinner table, with a negro on each side of him, and if he does not take an entire state-room, may be compelled to share it with a negro. His wife and daughters may be seated opposite his own bootblack, or, walking the quarter-deck, may be tendered the polite civilities of his artist in white-wash.

American passengers on this line of steamers have heretofore been compelled to listen to a negro lecturer, abusing their country and institutions; and now, by an express order, they are to be compelled to associate with negroes on terms of equality.

We are satisfied that the statement of this fact will be sufficient. Let the Cunard line henceforth be appropriated expressly to negroes, and their English and abolition friends, while the French and American lines will receive, as they will merit, the patronage of the rest of the world.'

ANOTHER DOUGLASS IN THE FIELD. The 'Fugitive Slave' business appears to be profitable. We have now an ingenious darkey who is 'following in the footsteps of his illustrious predecessor,' and who will probably go to England, as cabin passenger in one of the Cunard nigger steamers, and make, perhaps, as great a sensation as Douglass himself. Henry Bibb, the romantic name of this self-emancipated darkey, was born in Kentucky, and according to his story, has been sold six times, the last time to the Cherokee Indians, from whom he escaped. This is a good story, and will tell well in England.

Should Bibb be successful, especially in his English tour, mingling freely with the aristocracy, we shall have fugitive slaves in abundance. Anthony street will turn out a score of them, and they will be as plenty as blackberries; and should we not be able to supply the market, they will be manufactured to hand in London, till even British sympathy cries—'hold! enough!'—*N. Y. Sunday Atlas.*

BLACK ORATORS AND MINSTRELS. Negro oratory, like negro minstrelsy, is getting to be an indispensable amusement. One Mr. Bibb, a runaway slave, is brought forward as a rival of Fred. Douglass, and has been 'enlightenin de folks ob Brooklyn.' However, it is said that Douglass' association with European ladies and gentlemen has rendered him entirely too clever to be easily outdone. He still remains 'the greatest nigger of them all'—Rice excepted.—*Noah's Messenger.*

Abolitionism.—It is proposed in the Liberator to call a Convention of the people to form a new Confederacy of the United States, and to have memorials poured into Congress for a division of the present Union, *making slavery the dividing line.* Give these men rope, and they will put no one to the trouble of hanging them.—*New-York Observer.*

THE LIBERATOR.

A NEW LEAGUE.

LONDON, March 6th, 1847.

DEAR GARRISON:

You will see, if you see our London newspapers, that there has been a very numerous meeting of some of the leading noblemen and gentlemen of England—men of high standing in the scientific, literary and political world—on the subject of the heartless extinction of the republic of Cracow, and its absorption into and under the leaden despotism of Austria; heartless, soul-crushing Austria. The object of their resolutions is to express their own, and to draw forth the expression of the moral sentiment of mankind, against the conduct of the mind-crus herof the world. I hope that America, or those in America who feel the importance of expressing their abhorrence of injustice, and of thus strengthening public opinion in favor of truth and right, will give forth their utterance against this great sin.

Public opinion is daily increasing in strength and influence, and the expression of it nationally, or by leading men in nations, and particularly upon international subjects, is rapidly increasing in potency, and consequently in utility.

The personal intercommunication of the subjects of these despots with nations that are more advanced in moral and political freedom is greatly increasing, and whatever opens to freemen a clearer perception of the principles of freedom, and strengthens them to the expression of those sentiments in the presence and hearing of the slaves of despotism, finds willing auditors in them; much more willing than they dare avow; and from whom the sentiment will pass to their children, and fructify in the regions of the north of Europe, when the instruments who had sown the sentiment have forgotten that they had done so.

This is peculiarly the time when knowledge is running to and fro in the earth. A more enlarged scheme of action has been conceived to promote the cause of national love and of universal progress. 'A people's international league' has been formed to promote the unity of humanity, in aid of which it seeks the unity of nations. 'The sentiment,' says their address, 'enthusiastically responded to by the human instincts of a Roman audience, even in Rome's most corrupt days, Christian England has yet to extend and apply to international interests. *We are a nation, and nothing that concerns other nations do we deem foreign to us.* Through good and evil report, to this principle we must firmly adhere, if we would have our claim of 'teaching the nations how to live' held for more than an idle boast. It is not enough that we have established, and are resolute to further and maintain, our own freedom and nationality. Our wishes and endeavors must tend to secure the same blessings for other countries. As no man will reach heaven who seeks to reach it alone, so no nation will ever develope the highest and most enduring forms of national life, while it is contented to remain the passive and uninterested spectator of the onward and upward struggles of kindred people.'

Acting upon this view, I have been reviewing the progress made in England and America during the last forty years; and in a letter of mine to Douglas Jerrold's Weekly Journal, a paper which has a large circulation, and is doing an immensity of good in England, I have recently reviewed that progress, as I had done in a letter to you published in the Liberator within the last few months.

In adapting that letter to the atmosphere in which it was to be read, I took an opportunity of doing you and your friends that justice, which your and their exertions in the cause of liberty and human progress and of the slave, so justly entitled you. I send you, by the same mail which will convey this letter, a copy of Douglas Jerrold's Weekly Newspaper of last Saturday, because you will see in it what will be to you gratifying evidences of the progress you and the cause of anti-slavery are making in England.

There are several instances in which this subject is alluded to; and with us and our press, it is never alluded to but to be contemned. This a great thing for a man to be able to say, in whose day the slave-trade was so popular in one of the principal towns and ports of this country, that an abolionist, known to be so, was not only frowned upon by the rich and influential, but was in danger of personal violence.

Now, we have not only got rid of the slave-trade—converted the legislature amongst whom were some of the richest owners of slaves—abolished slavery—paid twenty millions of money, and emancipated our slaves; but have turned the current of public sympathy from the support of slavery into an abhorrence of the system, and made our whole people a nation of abolitionists.

So completely are our people changed, that even your reverend Doctors, the keepers of 'Jim Crow pews,' are obliged to profess themselves as the opponents of slavery, in order to obtain for themselves a social standing when they come here. Now when they come, they find themselves standing foot to foot with black freemen, not only claiming but exercising equal rights on the platform, and beating back by the sheer force of intellect the Reverend and hypocritical Doctors.

I inclose the Address of the Council of the International League, which we commend to the perusal of those who desire progress.

Yours, faithfully,

EDWARD SEARCH.

(1) For this Address, see our last page.

FROM THE SECRETARY OF THE A. S. LEAGUE.

LONDON, April 30, 1847.

MY DEAR SIR:

Since my last, Frederick Douglass has taken his departure. Previously to leaving, some friends in London got up a farewell Soiree at the London Tavern, which was very numerously attended. George Thompson, Esq. presided on the occasion. Among the speakers were the Rev. J. Tod Brown, Wm. Howitt, F. Bennoch, Esq., Rev. Dr. F. A. Cox, Dr. Oxley, Dr. Estlin, W. H. Ashurst, and D. W. Wire, Esq. Mr. Douglass delivered one of his best speeches, which is about to be published for general circulation.

During his recent stay in London, he became extensively known, which occasioned the Soiree to be very well attended. A report of the proceedings appeared in several of the London papers.

Some circumstances connected with his departure, as by this time you are aware, occasioned a considerable amount of excitement, which the letter of Mr. Cunard may appear to have terminated. To my mind, however, it is anything but satisfactory; for, setting aside the absence of any thing like redress to Frederick Douglass, I very much fear that the general interpretation of Mr. Cunard's note may be found to be an erroneous one. Looking at it with an unsuspicious eye, it does appear that should a colored person apply for a berth in future, no resistance would be offered to his obtaining it; but there is also another way of preventing the recurrence of such a scene as Frederick Douglass witnessed at Liverpool, viz: by refusing henceforward to issue tickets, under any circumstances, for first class berths, to colored persons. I would fain hope, however, that the Company will not resort to such a suicidal course as this; it would cover them with infamy.

The letter of Mr. McIver is open to the strongest reprobation. I wonder if he exacted the promise to which he refers from the slaveholders, the actual authors of the disturbance on board the Cambria, when they returned to the United States. Consistency requires this; since he declares that the color of Mr. Douglass had nothing to do with the treatment he had experienced.

The rapid progress of any philanthropic movement, not apparently and immediately bearing on the welfare of the community here, is much impeded by the circumstances in which the poor of these islands are placed at this moment. Every sinew of the really philanthropic is strained for the sustenance of the perishing, whilst many of those who are surfeited with wealth look on all unconcerned. Of these it was well said, 'your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.' They know nothing of the luxury of giving; of becoming poor, that the poor may be rich. I trust, however, that better days are coming for the poor, and outcast, and oppressed, and for the friends of freedom throughout the world.

I remain, my dear sir,

Yours very truly,

R. SMITH.

P. S. The above was just too late for the last mail. I have, however, a few words to add, since the above was written. I am just returned (May 17th) from the annual meeting of the British and Foreign Anti-Slavery Society. Dr. Lushington presided. The speakers were Sir George Strickland, Rev. J. Angus, Secretary of the Baptist Missionary Society, Rev. W. Boucher, a French protestant, Henry Clapp, Jr., Rev. W. Gloucester, Philadelphia, and Elihu Burritt. Mr. Burritt ably and fervently advocated total abstinence from slave produce, but it fell upon the ear as a worn-out expedient; although, in reality, it has never, to the extent he recommended, been tried. A more likely expedient would be free scope for the employment of capital in British India. Henry Clapp, Jr., gave a sketch of the Anti-Slavery cause in America. He threw a good deal of spirit into his speech, and when he mentioned the name of Mr. Garrison as the pioneer of immediate emancipation, the audience, which had been exceedingly heavy, were suddenly electrified, and, bursting into three hearty rounds of applause, lighted up the scene with animation. Mr. Clapp spoke very respectfully of the Garrison party, as seeking their ends by moral suasion, but considered that the Liberty party were stronger and more numerous, *and likely to carry the question by their agency.* He dwelt particularly upon their superiority in newspaper efficiency, stating that, whilst the Garrison party had only 4 or 5 journals, the other had above 40. His allusion to the treatment of Frederick Douglass, by the agents of the Cambria, was warmly applauded.

Our general meeting is to be held at Finsbury Chapel, when we shall submit a substantive resolution on the subject of F. Douglass and the Cunard Company.

R. S.

FREE CHURCH ANTI-SLAVERY SOCIETY.

EDINBURGH, 5th month, 27th, 1847.

MY DEAR FRIEND:

I had wished to procure a newspaper with the report of the meeting of the Free Church Anti-Slavery Society, held on the 12th, but I find none sufficiently full to convey the enthusiastic nature of the meeting, or the character of the speakers. Many of these were very good; but *the speech of the evening* was delivered by 'the Rev.' Isaac Nelson of Belfast. It was brilliant. Many of our friends remarked, that they had never heard George Thompson deliver himself more beautifully; and he was particularly happy in refuting certain charges made against him by Dr. Cunningham, of misrepresentation, and this misrepresentation borrowed from H. C. Wright. The humor brought into play was far more effective than any serious explanation could have been. The numbers who are being added to this Society are daily increasing, and the progress one year has shown, must give encouragement to persevere, in the confident hope, that next year will produce a ten-fold increase. We shall try to forward reports of the General Assembly, which commences on the 20th. Many eyes of both worlds are turned towards its proceedings, and it remains to be proved, whether might or right will triumph, whether the vital doctrines of our blessed Saviour will be upheld, or whether Christianity will be again outraged by the attempts to make it a sanctioner of sin.

We have just received the Liberator, and are glad to find that dear F. D. is again safely landed in his own country. May blessings rest on him and his labors everywhere.

A circumstance has occurred within the last fortnight, in this city, which I am sure will call forth thy warm sympathy and interest, I do not know if thou canst recollect the Armours, a very zealous family in the Anti-Slavery, Peace, and Temperance causes. The second son, John, a youth of 18 years of age, has long been seriously reflecting and judging for himself on the requirements of the gospel; and for the last two years, the subject of oath-taking had been before his mind. He had weighed the matter well, and had searched carefully the Scriptures, but found no way of escape from the command of Christ—'*Swear not at all.*' He was an apprenticed clerk in a Savings' Bank, and a case of fraud occurring, all the clerks were required to give evidence. The day of trial came. Twelve witnesses were examined, and each, as he entered the box, raised his hand, and swore to speak the truth. The 13th was John Armour. He looked pale, but firm and calm. His mother was present: she wondered if his resolution would be shaken; but when the oath was tendered, he modestly but candidly replied, 'I cannot swear.' The sheriff asked upon what ground. 'My conscience will not permit me to disobey the command of Jesus.' 'Where do you find it?' '*Swear not at all,*' was the reply. The sheriff then said, 'You are young to maintain such opinions, contrary to those of so many wise and good men. When did you first hold them?' 'Since I began to think for myself,' was the undaunted reply. After many efforts to shake his conscientious determination, he was sentenced to one month's imprisonment in the common prison! The prison dress was put upon him, and his parents were not allowed to see him for two weeks! What comments are requisite on the martyr-spirit of this boy, or on the spirit of intolerance and persecution still alive in the jurisdiction of this country!

From the New-York Tribune.

CONFERENCE OF THE EVANGELICAL ALLIANCE AT NEW-YORK.

FOURTH DAY.

Dr. Schmucker, Dr. Lewis, Rev. Mr. Lucky, Dr. Lansing and the Chair made some explanation as to the suggestion which had been made by Dr. Patton, that the present was not a meeting of the Alliance, but a mere preparatory Conference, preliminary to the meeting next Tuesday.

Dr. Peck hoped that the painful discussion, in which they had been engaged, painful though conducted in the best spirit, might not be protracted and renewed on Tuesday.

After some farther explanation, it was without a vote agreed that the present be regarded as a regular meeting of the Alliance.

On motion of Dr. Schmucker, it was resolved that speeches hereafter be limited to fifteen minutes.

Dr. Lansing's conscience could not allow so important a subject to pass away, without an expression of his views and feelings. With relation to slaveholders, his had been the prayer of David, 'Gather not my soul with sinners, nor my life with bloody men.' He had felt that they could not enter into union with such men, without violating the essential principles of the Gospel of the Saviour. And when the President had introduced his substitute for the fifth article, he had feared that, in the spirit of compromise, they were going too far. But on a minute examination, on going home at night, and reflecting carefully upon it, he found it was just what he wanted. He had been sorrowful, fearing that the union might be perpetrated, but not accomplished. He had feared, too, that they should in the effort do nothing for the institution of Slavery. But with particular gratitude he regarded the resolution, now proposed. It would unite them all. He had himself previously written a definition of Slavery, with a view to present it to the Conference, embodying the very principles which it set forth. He hoped, then, it would meet the views of all, and that all might harmonize upon it. What they wanted was to unite upon a grand basis, upon a basis on which they might together do good. This was such a basis. It left the door open to all that was good, and only shut out that most inestimable and dreadful evil, Slavery.

Dr. Peck was in favor of the amendment of Chief Justice Hornblower, for several reasons, and particularly because it was met so heartily by their esteemed and venerated friend Dr. De Witt. If they should do anything to weaken his zeal and cripple his energies, they would suffer a great loss. The denomination to which he belonged was a tower of strength. He was rejoiced at the spirit of the meeting, and the declaration of several brethren, that they would go with the Conference, whatever its decisions. This was the spirit which prevailed in the Conference in London, and which brought all into harmony there. He went entirely for the amendment of the President.

Dr. Lewis said he did not know why they were not ready for the question.

Rev. Mr. Wheelock could not let the subject pass, without stating his views. He was against the introduction of Slavery at all. As it was, he had some fears as to the language of the amendment. He feared it was not sufficiently definite, and that it left the door open to perpetual agitation of the question. Abolition might prove a festering sore, unless they now took lively measures against it.

Rev. Mr. Mann, of Salem, Mass., feared that the amendment was not sufficiently explicit. It did not make it impossible for a slaveholder to become a member of the Alliance. He could not fellowship with one who held his fellow-man as property.

Dr. Olin (President of the Wesleyan University, Middletown, Ct.) regretted that it had not been possible for him to be there before to participate in the deliberations of the Conference. He had, however, made himself master of the proceedings, as far as they appeared in The Tribune, which seemed to contain fair reports; he had also understood from others that they were so. For himself, he was not prepared to vote for either of the propositions relating to slavery, now before the Conference. His views as to the prospects of the Alliance were not encouraging. He had recently visited many parts of New-England, and had met individuals and ecclesiastical bodies there, and had had opportunities of making himself acquainted with the state of public sentiment in that quarter, both of ministers and churches. From this knowledge, he felt that it was a difficult task to form such a basis, and begin such a movement, as would unite in one body all the Evangelical Christians of the land.

The first principle for them to lay down should be, that they must not proceed with the Alliance without a fair prospect of enlarging the sphere of Christian Union to a degree beyond that already existing. He hoped they might succeed in doing this. But it was a subject environed with great difficulties; and of the propositions before the Conference, he doubted whether under either, they could unite, to any desirable extent, the various interests and opinions of this Christian land. Their proceedings might have one of two operations. First, they might exclude slaveholders; second, they might exclude the warm opponents of Slavery. These two things were to be looked at.

In this regard, the first inquiry must be, what is right? Under no circumstances could they include in the organization what was wrong. They must not be guilty of any infidelity to their common Christianity, and to humanity. But, having decided what was right, there was a large scope for the consideration of what was expedient. What, then, would be the effect of adopting either of these resolutions?

If they should adopt the first, (meaning that of Mr. Chaney,) they would exclude the entire South. Though all members of Southern Churches, and all ministers of Southern Churches, were not slaveholders, yet they sympathize with them by birth and education, and with them would be implicitly, if not explicitly, kept out of the Alliance. The resolution in question would also exclude all that part of the Church at the North, which held what was commonly called a conservative position. The Congregational and Presbyterian Churches would be repelled by such a course. The A. B. C. F. M. would not sympathize with the exclusion of the South: the Methodist Church would also be excluded.

On the other hand, a large body of the Church, who were more advanced in Anti-Slavery sentiments, would rejoice at such an article. Indeed, nothing short of that would bring into the Alliance any considerable number of those who were of that way of thinking. There were many men of much influence, leading men, who might thus be brought into the Association, but nothing less decided could satisfy them.

But while a basis excluding slaveholders would embody those decided in opposition to Slavery, it could do little more than that, though indeed there were many of those advanced ministers and laymen, who were anxious to become members of the Alliance, and who might enter it, though they had to go farther than usual in the expression of hostility to Slavery. But if the Alliance came to this necessity, it would be a thing to be regretted. They should avoid an issue of this sort. Better form no Alliance at all, than to do anything which should lead Christians abroad to believe the American Church not to be equally in sentiment opposed to Slavery. Better dissolve the Conference, give up all present attempts at Association, and adhere to the Christian Union they now had, than form a new one which should exclude a great portion of the Church.

As for Slavery, he had always been sorry that the subject was introduced at the meeting in London. It was there the source of great and overwhelming difficulties, as all knew. It was then his conviction, and the conviction had been strengthened by everything he had read and heard in this country, that they could not form an Alliance, and develope a larger portion of Christian Union, than they now enjoyed, if they said anything about Slavery. It was unfortunate that, in discussing any measure before a body like this, or that in London, whose doings were published to all the world—a subject at first of little consequence, assumed an immense magnitude. After such an ordeal, it could no longer be excluded. The very fact that it was discussed, and that the discussion was made public, gave it new features. So here the debate on Slavery had brought the question into such a position, that they must now meet it in some form. In this case, he feared that they might make their basis too narrow. There was great danger of their doing so, and of incurring the result of it. God alone knew if they should get over the difficulty. He had labored and prayed over it. It was the only serious difficulty in the way of the progress of the Alliance—and while they owed it to the cause, if they said anything, to speak plainly and say the truth, they owed it to the duty of obtaining a larger Christian Union, to speak so as not to give offence. They ought to be careful not to render it impossible for Southern men to come into the Alliance, however much they might desire it. The proposition to discriminate between two classes of slaveholders was an impracticable one—it could not be carried into practice. They could not distinguish between members of Southern churches, taking some as Christians, and saying that others were not Christians at all. They must leave them all standing on one platform, and guided by their own consciences. With a view to meet all the difficulties of the case, as far as possible, he had hastily prepared a declaration, which he would read.

[Dr. Olin having spoken for fifteen minutes, he was interrupted by the chair, under the rule, but the meeting unanimously decided that he might go on.]

He then read his resolution, and spoke farther in support of it.

The resolution previously considered having been laid upon the table, Dr. Olin's resolution was introduced.

Dr. Bond would receive this, though it did not wholly meet his views. He wished to have the Union a *Christian* Union, and that could not be a Christian Union to which those who held slaves for gain were admitted.

Dr. Baird felt disposed to prefer the substitute of the President, yet would not quarrel with that brought forward by Dr. Olin. He had depreciated the introduction of Slavery, and had seen that it would be an embarrassing thing. The better idea, he believed, would be to adhere to the simple purpose of Christian Union. Or if they must rally the Protestant world on anything beyond that, they might unite for the purpose originally contemplated at the first conception of the idea, the extinction of Romanism. He would greatly prefer to omit Slavery altogether. But when the formation of the Alliance was especially committed to the British brethren, he knew that it would be introduced; and if from the circumstances of this country, any expression was rendered necessary, he should prefer that proposed by the President. He could not go with the Abolitionists. He must judge for himself; if he could not agree with them, they had no good right to denounce him as a pro-slavery man. And yet that was the drift of all their doings. The time would come when there would not be a Church in the land, which would not openly condemn Slavery. But the time had not come yet. There were too many difficulties in the way, too many obstacles in the South. He should greatly prefer that the subject should be avoided, but since it was in among them, he should go for the proposition before them.

Dr. Patton had listened with great interest to the remarks of Dr. Olin. But when his substitute came, he was disappointed. The Doctor seemed to be looking one way, and rowing another. A mere declaration would be like heat lightning, which would shine, but strike nowhere. Instead of needing to be smoothed down, it wanted roughing up. It said nothing positive. It did nothing. If they could not fellowship with Southern slaveholders for gain, they ought to say so outright.

Dr. Patton then went into an examination of the various resolutions, amendments, substitutes, &c. and argued in favor of making a discrimination between those slaveholders who might be received as members of the Alliance, and those who might not. He was well satisfied, that they must take some stand by which it should be distinctly known what they did mean. With Dr. Olin's resolution, any slaveholder might come in, and join the Alliance. The Alliance must say, 'Gentlemen of the South, this is an abominable evil, and we cannot receive those of you who support it, and engage in it with all your hearts; but we have a tender sympathy with those who are in such a position against their will, and to those we give the hand of Christian fellowship.'

Rev. Mr. Lillie, (not of Carlisle, Pa. but of this city,) said that the subject of Slavery did not properly belong to the object of the Alliance. Their main purpose was Christian Union, and that should not be left for another. If the end of meddling with the matter was to preserve a connection with the general Alliance, and a Union with British Christians, he doubted whether they could effect it. If he had at all understood the action of the British branch, they made no discrimination. They would not tolerate slaveholders in their organization. Unless the American Alliance should occupy the same ground, there could be no fraternity between them. No proposal, except brother Chaney's, could at all come up to the views of the British brethren. (Dr. Bond and Dr. Schmucker interrupted the speaker, to correct this impression.) The General Conference of the British brethren took the ground of entire exclusion of slaveholders. (Dr. Peck explained.) He was happy to be corrected. He had certainly so understood it, but was glad to know that it was not so. Mr. L. concluded, by saying that he was ready to vote for such a paper as that offered by the President, though he would have greatly prefered that the subject should not be introduced at all.

[Our report of Mr. Lillie's remarks on Saturday, did not do him quite justice, owing to the loss of our full notes of his speech and to haste, by which one or two words were omitted. We should have made him say that 'he would not now take such extreme ground as wholly to refuse fellowship with Christians, because they were slaveholders.' Mr. L. still claims to be an Abolitionist.]

Dr. Bond proposed that the vote should now be taken.

Rev. Mr. Luckey proposed that Dr. Patton's substitute should first be discussed.

Dr. Olin made some explanations. What they wanted, was basis on which they could bring in contributions from all quarters. If they should combine half the Presbyterians, half the Methodists, it would not be what they desired. Those bodies were already tolerably united within themselves.

Rev. Mr. Wilson spoke at length on the general purposes and history of the Alliance. It was a promise of the millenium, and Satan had shown himself active in opposition to it. He went on to argue against the introduction of slavery. They must rise above all minor objects, if they would do anything worthy of this great cause. He approved in word, of the proposition by Dr. Olin, beyond all others, not because it expressed his mind on the subject of Slavery, but because it came the nearest of all, to giving the subject the go-by, and that without assigning much reason. He was against any such discrimination as that advocated by several of the speakers.

Rev. Mr. McCran recognized a distinction between different classes of slaveholders. He spoke at length against Slavery.

Dr. Lewis moved that the second paragraph of the fifth article be appended to Dr. Olin's resolution, and spoke in detail in favor of using mild language.

Dr. Bond could not vote for the resolution, should it be so amended.

Dr. Lansing thought that if they wished to promote union throughout the Christian world, they must first have union among themselves. He had fire enough in him to come up to the amendment of brother Patton; that said what he wished to have said. He could also go a little down, and vote for the resolution of the President; that was a modification and reduction of brother Patton's; he had also made up his mind to go a little lower, and take the resolution of brother Olin. If he could not have what he wanted, he would take what he could get. But he could not go for the amendment of his venerable and esteemed brother Lewis. There would be some contradiction between the paragraph to be added, and the original proposition of brother Olin. Dr. Olin's resolution would ease his conscience, and he went for it because they could not unite on any other proposition.

Several verbal amendments were then made.

Dr. Patton, speaking of the phrase 'moral discipline,' which stood in Dr. Olin's resolution, said that his objection was that many Churches at the South had no moral discipline at all, or rather had a very immoral one. He should like the latter part of Dr. Olin's resolution, without any of the pow-wow in front of it. He would strike out all that, and leave merely the declaration on the subject of Slavery.

Dr. Olin explained, that there was good reason for the former part of his resolution, although Dr. Patton thought very lightly of it.

Dr. Bond agreed with Dr. Olin.

Dr. Patton suggested another amendment.

Dr. Peck did not agree with Dr. Lansing, that Dr. Olin's resolution was not the only ground on which they could unite. If a majority did not agree upon it, they might pass to some other, until they found one on which they could agree.

The Chair asked the permission of the house to make a few remarks, without the formality of leaving his place. He came, expecting that Slavery would be introduced. He was impressed with the necessity of defining who they would receive into the Alliance. He had thought it their duty to reject fellowship with slaveholders and slave-traders, and to exclude them under all circumstances. But he had heard a great deal of interesting and instructive argument, and had somewhat modified his opinion. If in America they should not be able to sustain the Alliance, it would be a humiliation; it would be a triumph of evil. After prayerful reflection, he had come to the decision, that if they took any farther action on the subject of Slavery than they were compelled to by the fact that the subject had been introduced, they should be liable to the accusation of having met under false pretensions. They could be accused of having an Abolition Society, while meeting to form a Christian Union. He hated Slavery, and had always been an Anti-Slavery man. He hated it intellectually, he hated it sentimentally, he hated it politically, and above all, he hated it religiously. The churches to which they belonged—he had sometimes had his doubts whether they were not the only lawful societies for the promotion of Temperance, the observance of the Sabbath, and for every other associated purpose. He sometimes thought it an imputation on the Great Head of the Church to form other societies for the promotion of good objects than that which he had formed. But here they came not as a church, not as a denomination, not in an ecclesiastical capacity, but as individuals. He hoped they would, as far as possible, leave Temperance, Slavery, &c. to the associations formed to promote those causes. The speaker then went on to express his preference for the line of action laid down in his own resolution.

Dr. Baird wished to hear the resolution of Dr. Olin and that of the Chairman read again, before the vote was taken. He should prefer that the subject had never been introduced; but as it was, and they could not get rid of it without saying something, he should prefer the resolution of the President.

The resolution of Dr. Olin was then adopted, 16 to 11.

Dr. Lansing proposed that the vote should be considered a unanimous one.

Dr. Patton objected to doing this. He could not appear to vote for what he could not agree to.

Rev. Mr. Wheelock moved a reconsideration of the vote, but as he had not voted for it, his motion was not allowed.

Rev. Mr. Lillie then moved a reconsideration, which was carried.

Some one said, 'Let us vote again without discussion.'

Rev. Mr. Wheelock could not speak out in favor of the purity of Southern Churches.

An amendment was suggested and adopted by the author of the resolution.

A call was then made for the reading of the President's resolution.

Rev. Mr. Lillie suggested a farther amendment of Dr. Olin's resolution; Dr. Patton wished to have the same amendment, and Dr. Olin would not object to any that should retain the conciliatory spirit of the resolution. Mr. Wilson opposed the amendment.

Dr. Olin thought that the proposition of the President might be constructed in two ways. He believed that the mover meant it as the best way of getting into the position held by them, before the subject of Slavery was introduced. But it might also be taken as indicating that an inquisitorial investigation of private character and relations was to be made by the Alliance.

Dr. Bond was afraid that, with so much amendment, the resolution would be like a Yankee ship, which had been so much repaired as to have no part of the original ship but an auger hole. He longed for unanimity, and suggested that they should join in prayer.

Dr. Lewis, in an earnest prayer, implored the Divine Mercy, and besought the decision of Heaven in the case.

Dr. Olin's resolution was then finally adopted by a nearly unanimous vote, Mr. Chaney only voting in the negative.

The following then stands as the declaration of the Alliance, in relation to Slavery, instead of the fifth resolution, which we appended to our report of the first day's proceedings, and as the essential result of the whole prolonged and tedious debate on Slavery.

'That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of Evangelical Churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian Union, may be furthered by a frank expression of our sentiments on the subject of Slavery. We, therefore, declare our deep and unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means, to seek its entire extirpation and removal from the land. Still, the one object of the Alliance shall be kept steadily in view, which is the promotion of Christian Union and brotherly love.'

Dr. Schmucker moved a resolution, authorizing all members of the Alliance to receive other members and to form Auxiliary Societies, whose members shall be members of the American Alliance, which was adopted.

On motion of Dr. Lewis, the five articles were adopted as a whole.

On motion of the same, the entire preamble and Constitution were adopted as a whole.

Dr. Patton inquired if he should be thought unkind or discourteous, if, at the meeting on Tuesday, he should move a reconsideration of the whole proceedings, so as once more to throw the articles open to discussion.

Dr. Lewis would think it highly discourteous to do such a thing. It would throw the apple of discord into the meeting; it would be a throwing of arrows, firebrands and death.

Dr. Peck and Dr. Bond spoke on the same point.

Dr. Patton felt under obligations to give brethren who had expected to participate in the settlement of the Constitution, and to whom he had said that they would have the opportunity of doing so on Tuesday, the chance of giving their voices.

Dr. Schmucker spoke on the same point, differing from Dr. Patton.

The Secretary was instructed to have the Constitution and Articles adopted by the Conference printed for the use of the meeting on Tuesday. And the Conference then adjourned to Tuesday at 10 o'clock.

The result of the proceedings of the Alliance, as may be seen by reference to the foregoing, was a refusal to take any further action on Slavery, than they were absolutely compelled to. Placed between the horns of a dilemma, both within and without their own body, the attempt has been made to avoid either, with what success time only can show. It is not likely, however, that a simple declaration that Slavery is an evil, which is as far as the Conference would go, will satisfy all of the Northern Churches, and the probability is that another Alliance will be formed, from which Slaveholders will be expressly excluded. Indeed, this was more than intimated during the session of the Conference.

The attendance at the meetings was quite limited, never, we should think, rising above a hundred and fifty persons.

A JOCOSE ALLIANCE.

The Evangelical Alliance held its anniversary in New-York last week. The Tribune contains a report of its proceedings, from which we gather that its union is little better than a rope of sand. By the closing paragraph, we should judge the ministers had a pretty jovial time of it.

'We must not omit to add that during the whole of the appointment of officers and the subsequent proceedings, a good degree of *hilarity* prevailed in the Conference, and first rate *clerical jokes* were perpetrated with *perfect success*.

After prayer by Dr. PATTON, the conference finally adjourned till next year.'

MASSACHUSETTS LEGISLATURE.

REPORT OF MR. KEYES ON THE MEXICAN WAR.

[CONCLUDED.]

Further Duty of the Free States.

Such is a concise review of the origin, objects and character of the present war, and of the duties which are now imposed upon the country. In developing these, we have already been led to consider the influence of slavery and the 'Slave Power.'

We have seen their agency, first in the act of annexing Texas, and now in the war with Mexico; both of which have been conducted with the view of restraining the power of the Free States under the constitution. This circumstance, no less than the express reference to this Committee of so much of his Excellency's Message as relates to slavery, renders it proper to consider further what can be done to check and overthrow the evil influences by which the country has been brought into its present condition. It will not be sufficient merely to stay the war with Mexico. That will be only a partial triumph of right. The disturbing cause must be removed. The original evil, so far as possible, must be eradicated;

The House, by their reference of the subjects of slavery and the Mexican war to the same committee, have shown their sense of the connexion between the two. They are closely united as to cause and effect. The great crime of the war is to be traced directly to slavery; nor can any view of the former be presented, which can claim credit for ordinary candor, without a distinct development of this connexion. The war, indeed, derives some of its darkest colors from this motive to its prosecution, which is also visible in the annexation of Texas. Our earnest attention is thus directed to an influence so alien to humanity and freedom, so destructive of the true principles of our constitution, and so hostile to the interests of the Free States.

And here again we notice the distinction between slavery and the Slave Power. The former is used to denote the institution, and the latter the political influence or organization which is founded upon it. Opposition to the two will be on different grounds. But it cannot be questioned, that it is the duty of the Free States to unite in all constitutional efforts for the abolition of the one, and the restraint and overthrow of the other.

The Abolition of Slavery.

In pressing the duty of abolishing Slavery within the limits of the United States, we are met by the difficulty, that it is, except in the District of Columbia, and in the territories of the United States, a state institution, drawing its vitality from state laws, and not therefore directly within the constitutional legislation of Congress. There are some passages in the writings of Mr. Jefferson, leading to the conclusion, that, in his opinion, Congress have the power to pass an 'act of emancipation to operate within the States.'* But he is supposed to have been carried, by the known ardor of his opinions in this behalf, beyond the strict line of constitutional propriety.† It cannot be doubted, however, that an amendment of the constitution may be made, according to the manner prescribed therein, which shall confer upon Congress this extraordinary power. Mr. Sears, in his recent proposition for the emancipation of all slaves by act of Congress, seems to have contemplated such an amendment. But, as this must be satisfied by the legislatures of three fourths of the several States, there is a great difficulty in its way in the present state of the public mind. The admission of Louisiana and Texas, however, shows that the popular voice is not always careful of forms; and it is not impossible that these precedents may be considered, hereafter, as a modification of the constitution in this respect' pointing the way to a triumph of freedom. But the Legislature of Massachusetts has always shown itself steadfast in its adherence to the substance and forms of the constitution, and, much as it may desire the abolition of slavery within the limits of the United States, it cannot recommend any course inconsistent with these.

But it should not hesitate to recommend all constitutional efforts in this cause. On other occasions, the Legislature of Massachusetts has borne its testimony against slavery. It has already assumed the responsibility of proposing an amendment of the constitution, destroying the representation of slave property in the House of Representatives and the electoral colleges. It has passed resolutions, at different periods, in favor of the abolition of slavery in the District of Columbia: also, in the territories: also requesting Congress to exercise their constitutional power in prohibiting the slave trade between the States, and in insisting upon the exclusion of slavery, as a condition of the admission of any new State into the Union.

This course has been sustained by the people of the Commonwealth, who have united in large numbers in petitioning Congress in behalf of these several measures. The day has now passed when it will be said, that they are not a proper subject for petition or public discussion.

Especially at the present moment, when criminal efforts have been made to extend slavery, it is incumbent upon all good citizens to renew their exertions for its abolition. It is not only a great calamity, destructive to the true interests of labor, and preventing the increase of knowledge; but, viewed in the light of morals, it is a great wrong. Jefferson called it 'an enormity.' It is a violation of the law of God and nature, not less than of the Christian rule of doing unto others as you would have them do unto you. All the considerations against its extension, require, with equal force, the exertion of all constitutional means for its abolition.

This duty is so paramount, that it needs no support from the opinions of another generation. But it cannot but strengthen us in our determination to know that the early fathers of the republic did not consider slavery as permanent—that they looked upon its existence with regret; and they welcomed efforts for its abolition. Washington, in several of his letters, expressed his hostility to it; and to M. Brissot, a French traveller, in 1788, the year of the adoption of the Federal constitution, he said, 'that he rejoiced at what was doing in other States on the subject, (of abolition,) and that he sincerely desired the extension of it to his own;' and when M. Brissot, a foreigner, it will be observed, suggested to him the expediency of forming an 'Anti-Slavery Society' in Virginia, and said that 'it was worthy the savior of America to put himself at its head, and open the door of liberty to three hundred thousand unhappy beings of his own State,' Washington replied that he *'desired the foundation of such a society, and that he would second it.'* * The sentiments of Franklin did not differ from those of Washington. He likened American slavery to white slavery in Algiers, and was the president of the earliest 'Abolition Society' in Pennsylvania; and, only two years after the adoption of the federal constitution, called upon Congress 'to go to the *very verge* of the power vested in them, to discourage every species of traffic in our fellow men.' Jefferson has borne his testimony on a variety of occasions, to some of which, allusion has been already made. In one of his letters, he foreshadows the approaching contest for the abolition of slavery, calling it 'the interesting spectacle of *justice* in *conflict* with *avarice* and *oppression*; a conflict where the sacred side is daily gaining recruits from the influx into office of young men grown and growing up. These have sucked in the principles of liberty, as it were, with their mother's milk; and it is to them I look with anxiety to turn the fate of this question.' †

So long as slavery continues in any place, accessible to any constitutional opposition of our citizens which is not made—so long as it may be reached by any influence within our commonwealth which fails to be exerted—just so long are the people of Massachusetts, to a certain extent, responsible for its existence. The wrong is at our own doors. We must do all in our power to remove it. Jefferson has well said that 'a great number have not the courage to divest their families of a property, *which, however, keeps their consciences unquiet.*' Let not these words, in any sense, be applicable to the people of Massachusetts. The 'conscience' of the Commonwealth will have good cause to be 'unquiet' at the continued recognition of this property in human beings under the national constitution.

Restraint and Overthrow of the 'Slave Power.'

The primary and highest motives for the abolition of slavery are of a moral character. Others, of great importance, are derived from its injurious influences on national prosperity. It remains now to speak of still other reasons of a political nature, which furnish occasion for opposition, not only to slavery, but to that powerful organization, which is founded upon it, and which is called the 'Slave Power.'

A careful examination of the history of our country, exposing the tyranny and usurpation of the Slave Power, has not been attempted. Our object will be to call attention to a few undeniable facts. The Slave Power has predominated over the federal government from its first establishment. It has always absorbed to itself a large portion of all offices of honor and profit under the constitution. It has held the presidency for fifty-six years, while the free States have held it for twelve years only. It has, for several years, rejected the petitions of the free States, thus virtually denying the right of petition. It has denied to free colored citizens of the Free States, the privileges secured to them by the constitution of the United States, by imprisoning them, and sometimes selling them into slavery. It has insulted and exiled, from Charleston and New Orleans, the honored representatives of Massachusetts, who have been sent to those places in order to throw the shield of the constitution and law over her colored citizens. It first imposed upon the country the policy of protecting domestic manufactures, contrary to the interests of the free States; and now, when those interests have changed, at a later day, has defeated the same policy, contrary to the interests of the same States. It required the action of the national government to endeavor to secure compensation for certain slaves, who in the exercise of the natural rights of man had asserted and achieved their freedom on the Atlantic Ocean, and sought shelter in Bermuda. It instigated and carried on a most expensive war in Florida, mainly to recover certain fugitive slaves. It wrested from Mexico the province of Texas, and finally secured its annexation to the United States. And now it has involved the whole country in a causeless, cruel and unjust war with Mexico. All these things have been done by the Slave Power.

Their bare enumeration, without further argument furnishes a sufficient reason for calling for the restraint and overthrow of this influence. And here we do not encounter any difficulties arising from constitutional doubts. It is true that slavery is recognized by the constitution, and a certain political importance is attached to it by the manner in which it is represented in the House of Representatives and the electoral colleges. But the Slave Power as such, is an element and influence unknown to the original framers of that instrument. It is not to be supposed that they who anxiously looked for the abolition of slavery, could ever have regarded it as the legitimate foundation of an association which was to control the councils and conduct of the country, and dictate its most important measures. There are but two elements in its existence, first, slavery; and second, combination among all interested in the preservation of slavery.

The principles of opposition to the Slave Power, are the natural correlative or complement of these. They are first, freedom; and, second, a combination among all interested in the preservation of freedom. If it be right, under the constitution, for men to combine for slavery, they may surely combine for freedom. The country has suffered much under the Slave Power. It remains to be seen if it may not be restored by a combination not yet attempted—the 'Freedom Power.'

And here, as in other movements for the good of the country, Massachusetts must take the lead, she must be true to the spirit of her fathers in the colonial struggles. She must be true to the sentiments of her Bill of Rights. She must be true to the resolution which she has put forth against the outrages of the Slave Power in imprisoning her colored citizens, and in annexing Texas. She must be true to the moral and religious sentiments of her citizens. In one word, she must be true to her 'CONSCIENCE,' and not allow it to be longer 'unquiet,' by submission to the Slave Power.

All of which, with the accompanying resolutions, is respectfully submitted.

EDWARD L. KEYES.

* Brissot's Travels, Letter 22.

† Jefferson's Letters, vol. 1, p. 268.

☞ In completing the publication of this very able Report, we cannot refrain from again saying that the cause of liberty is deeply indebted to Mr. Keyes for the manner in which he discharged his duties to the Commonwealth and the whole country, at a highly momentous crisis, under the most depressing circumstances, and independently of all servile party trammels. The unexpected success which crowned his efforts shows what may be done in behalf of the Right, even if there be but a single man to 'stand in the gap.' The Resolutions which were appended to his Report, and which were adopted with a few verbal amendments by both branches of the Legislature, we have already inserted in the Liberator. They were conceived in the right spirit, and expressed in spirited language.

*See Jefferson's Writings. Letter to Mr. Sparks, 1824.

†See National Intelligencer, Oct. 1846.

From Howitt's Journal.

ANTI-SLAVERY LEAGUE AND TEMPERANCE SOCIETIES.

Mr. J. P. Parker, on the 19th of this month, delivered a lecture on this subject, at the Star of Temperance Hall. A Remonstrance will lie for signatures at every Temperance meeting through out London. The address issued in announcing these lectures is so admirable, that we give it entire:

'To the members of Temperance Societies in the United States of America.'

'Dear Friends, and Fellow Workers in the cause of Temperance:—We, the undersigned members of Temperance Societies in London, respectfully address you on a most important subject. We have long labored in our respective hemispheres in the promulgation of our excellent and self-denying principles. We have exerted ourselves on behalf of those who were ready to perish, and for whom no man seemed to care. We have brought liberty to the captive, and we have opened the prison doors of those who were bound. Thousands have been made to rejoice, who once were sad and sorrowing. Thousands have become respectable and respected members of society, who once were outcasts, the offscouring of all things.

We have stood forward firmly and fearlessly, in the face of difficulty and danger, boldly and zealously seeking to emancipate the White Slave—the self-made bondman. In the pursuit of our noble object, we have 'known no man after the flesh,' but have sacrificed time, money, and even reputation, in the calm confidence of a conscience void of offence in the sight of God. We have been rewarded for all our pains and privations. Almighty God has blessed our exertions, and crowned them with abundant success; and we are at this time looking forward, with a hope that is sure and steadfast, that our principles will ultimately be universally acknowledged, and universally reduced to practice.

We were favored with the presence of a large body of American citizens, who, in your name, appeared at our World's Temperance Convention, as your delegates and representatives. We rejoiced to meet them in our father land, and we doubt not that they on their return informed you, that we received and parted from them as dear friends and brethren.

But we have been informed that a large body of Americans, who with ourselves have long practised the healthy and invigorating system of total abstinence from all intoxicating liquors, did not avail themselves of that opportunity to unite with us in presenting a great moral spectacle to the world; and we have been told that these were not represented at our Temperance Convention, because they feared lest, the color of their skin being different to ours, we should not have received them as dear brethren. We regret that such should have been the case; we should have hailed their appearance with joyful acclamation; we should have received them with fraternal affection, and have listened to their statements or suggestions with profound respect. With, us there is no respect of persons, whether white, or black, or red, or yellow; all men with us are brethren, children of the same Almighty Parent, the offspring of the same common Father.

There came with one of the delegates from your highly favored land, a man who had been, as we were informed, a slave in one of your southern states—his name Frederick Douglass. He stood on our Temperance platforms at our largest places of assembly, and we rejoiced to hear him speak of what our principles had done for his colored brethren. We recognized in him a triumphant refutation of that vile calumny, which had declared the negro to be an unintellectual and inferior being. He stood, a man distinguished by his talents and eloquence, among men long acknowledged by us as talented and eloquent, and from them and from us he received the respectfully and cordially offered right hand of fellowship and affection.

Our ministers, our statesmen, our men of literature and learning, our merchants and mechanics, men of every class and grade in society, came around that noble specimen of colored humanity, and with united voice declared him to be one of nature's aristocracy.

And now, dear brethren, we have a friendly controversy with you. We are told that in your land, the land of liberty, as we have often called it, there are thousands of such men held in the bonds of slavery. Men created in the image of God, but treated as the brutes that perish. Men whose birthright is freedom, but whose natural rights have been forcibly torn from them. Men who have hearts to love, but whose hearts' affections have been sported with and blighted. Men who have been taught that for them the Saviour died, and who have been placed upon the auction block with this commendation to enhance their value—that they were Christians.

Brethren, are these things true? Are men and women united together among you in the holy bands of matrimony, and then, at the caprice of their fellow-men, torn from each other, never to meet again? Are men and women to be found among you, whose backs have been torn and lacerated by the whip—whose faces have been branded by the burning iron—whose limbs have been hacked and maimed? Brethren, are these things true? Is the husband torn from the wife—the child from the parent—the suckling from the mother's breast—and sold like cattle in the public market? Dear brethren, are these things true, and have you not the power to alter this? If you have not, we feel that you have a right to our deepest sympathies; we sincerely regret your inability.

But, if you have the means, if you have the power, to crush this system of iniquity, we beg you to employ those means with all the energy and earnestness that the case demands.

As Englishmen, our boast is this:—Our fathers sanctioned slavery; our fathers trafficked in human flesh and blood; our fathers bought and sold their sable brethren; but we, thank God, are wiser than our fathers; we, thank God, have seen our duty clearly; and we rejoice to say that he who plants his foot on British ground, remains a slave no longer.

Brethren, will you not join with us in one loud cry of 'Perish Slavery—let all men be free?' Will you not unite with us to carry out that heavenly precept, 'Whatsoever ye would that men should do unto you, do ye also unto them?'

Brethren, let us hear from you that, while the drunkard or the moderate drinker may be base enough to hold his fellow man in slavery's bonds, with you the name of temperance is synonymous with freedom—freedom from strong drink—freedom from the degrading traffic in human beings, God's dear children equally with ourselves.

We are, most affectionately,
Yours in the Temperance cause,
J. P. PARKER, 4, Mercer-st., Long Acre;
A. F. PRIDGEON, 44, Gt. St. Andrew-st, [Bloomsbury;
Honorary Secretaries.'

John Van Zandt, near Cincinnati, O., the principal in the 'Van Zandt case,' recently argued before the U. S. Supreme Court, by Messrs. Seward and Chase, has 'gone where the wicked cease from troubling, and the weary are forever at rest.' He died at his residence, on the 26th ult., aged fifty-five years, six months and two days. The Cincinnati Herald pays a high compliment to his standing in community as an upright and benevolent man.

☞ There are 40 vessels at quarantine, at Quebec, having on board 13,000 emigrants. There are a great number of deaths occurring daily.

It is estimated that the quantity of grain afloat and in store at Buffalo, is between 700,000 and 800,000 bushels, and the stock is daily increasing. The quantity of flour is also very large.

Three slaves, firemen to the steamer Memphis, at St. Louis, desiring to extend the area of freedom, took possession of a yawl, and departed a few days since.

Who will get them?—We are credibly informed that there is to be a Convention of rapid Phonographic writers at the Broadway Tabernacle. Twelve premiums are to be awarded to the twelve fastest writers. The competitors at this trial of skill will be from all parts of the Union and from Canada.—*New-York Tribune.*

A Negro woman, a slave to a man named Whitehead, who lives eight or ten miles south of Lafayette, Alabama, fearing a severe whipping, ran away, taking her four children with her. On coming to a small creek, she attempted to drown them all, but succeeded in drowning only three of them; the oldest escaped and returned home. The mother has been committed to jail.

THE LIBERATOR.

BOSTON, JUNE 11, 1847.

AMERICAN COLORPHOBIA.

A friend in New-York, in a private note to us, expresses regret that we should have descended so far as to notice the scurrilous attack of the notorious Mike Walsh upon FREDERICK DOUGLASS, and especially that we copied into the last number of the Liberator, Walsh's brutal and defamatory article. We are not sure that our friend is not right in his judgment in this matter. Though the 'REFUGE OF OPPRESSION' is a department of our paper, the express object of which is to make permanent record of the various forms of hostility to the anti-slavery cause, its faithful advocates, and the free colored population,—and though we have found it necessary to print in it, numerous malignant and ferocious articles, to illustrate the character and spirit of our opponents,—yet there are limits even to an indulgence of this kind; and some of these attacks are either so puerile and paltry, or so indecent and revolting, as to forbid their publication even in a department consecrated to infamy.

Reluctant as we felt to insert the offensive article alluded to, it so undisguisedly expressed the venomous hatred which so generally prevails in this country toward the free colored people—mark! in exact proportion as they become enlightened and refined—(none is cherished toward the slave population, for they are completely crushed, and excite no fear of rivalry)—that we were satisfied it not only carried its own antidote with it, but would help to overthrow, by reaction, the odious spirit of complexional caste which it was designed to eternize.

In another column, a letter will be found from Mr. Douglass, in denial and refutation of the foul charge brought against him, (this was quite needless,) and in particular reference to an article in the Albany 'Switch,' a paper so habitually obscene and libellous, we understand, as to have no tangible proprietor, publisher, or editor. Hush Pushing?

The only thing we regret is, that one of the best and noblest of her sex, in her humane anxiety to secure for Mr. Douglass the usual accommodations granted to white travellers on the Hudson river, that his health might not be perilled by exposure, should have effected her purpose by a violation of the rules of the boat, which preclude any colored person from occupying a state room, or obtaining a comfortable berth. These rules are most unreasonable and cruel; but they are not to be subverted by stealth, which only irritates and hardens the spirit which framed them. They must be conquered openly, and through much suffering. We highly appreciate her generous self-forgetfulness, and the humane impulses by which she was actuated; but we think she committed an error of judgment. With the harmlessness of the dove, she did not in this instance blend the wisdom of the serpent; and thus she subjected herself and friend to foul reproaches and frenzied maledictions. It shows that too much heed cannot be given to the apostolic admonition, to shun the very appearance of evil. It happens, unfortunately, that Capt. Cruttenden, of the Hendrick Hudson, is peculiarly inimical to the abolitionists, and raving with colorphobia; and hence, there is no lack of disposition on his part to put the vilest construction upon an act as pure, as disinterested, and as benevolent, as was ever conceived by the human heart, or executed by human will. We are told that he formerly kept the City Hotel in New-York, and derived no small amount of patronage from Southern sojourners in that city. Possibly he is a slave-owner; or, if not, it is not, we opine, on account of any scruples of conscience. Let him and his boat be remembered by the friends of justice and humanity, as they travel up or down the Hudson river, and both be shunned as far as practicable.

There is nothing which excites more unfeigned astonishment in the old world, than the prejudice which dogs the footsteps of the man of color in this pseudo republic. True, there are many absurd, criminal, aristocratic distinctions abroad, which ought to cease; but these are also found, to a great extent, in the United States, and have been common to all countries, and in every age. They originate in the pride of wealth, in successful enterprise, in educational superiority, in official rank, in civil, military, and ecclesiastical rule. For these, there may be framed some plausible excuses. But to enslave, brutalize, scorn and insult human beings solely on account of the hue of the skin which it has pleased God to bestow on them; to pronounce them accursed, for no crime on their part; to treat them substantially alike, whether they are virtuous or vicious, refined or vulgar, rich or poor, aspiring or grovelling; to be inflamed with madness against them in proportion as they rise in self-respect, and improve in their manners and morals; this is an act so unnatural, a crime so monstrous, a sin so God-defying, that it throws into the shade all other distinctions known among mankind. Thank God, it is confined to a very small portion of the globe; though, strange to tell, it is perpetrated the most grossly, and in a spirit the most ferocious and inexorable, in a land claiming to be the pattern-land of the world—the most enlightened, the most democratic, the most Christian. Complexional caste is tolerated no where excepting in the immediate vicinage of slavery. It has no foundation in nature, reason, or universal custom. But, as the origin of it is to be traced to the existence of slavery, so its utter eradication is not to be expected until that hideous system be overthrown. Nothing but the removal of the cause can destroy the effect. That, with all its desperate efforts to lengthen its cords and strengthen its stakes, the Slave Power is continually growing weaker, is most clearly demonstrated in the gradual abatement of the prejudice which we have been deploring; for strong and terrible as that prejudice now is, it has received a very perceptible check within the last ten years, especially in New England.

No one can blame the intelligent and virtuous colored American for turning his back upon the land of his nativity, and escaping from it with the precipitancy that marked the flight of Lot out of Sodom. To remain in it is to subject himself to continual annoyance, persecution, and outrage. In fifteen or twenty days, he can place his feet on the shores of Europe—in Great Britain and Ireland—where, if he cannot obtain more food or better clothing, he can surely find that his complexion is not regarded as a crime, and constitutes no barrier to his social, intellectual, or political advancement. He who, with this powerful temptation to become an exile before him, is resolved to remain at home, and take his lot and portion with his down trodden brethren—to lay his comfort, reputation and hopes on the altar of freedom—exhibits the true martyr spirit, and is deserving of a world's sympathy and applause. Such a man, in an eminent degree, is FREDERICK DOUGLASS. Abroad, beloved, honored, admitted to the most refined circles, and eulogised by the Jerrolds, the Howitts, and a host of Britain's brighest intellects;—at home, not without numerous friends and admirers, it is true, yet made the object of popular contumely, denied the customary rights and privileges of a man, and surrounded by an atmosphere of prejudice which is enough to appal the stoutest heart, and to depress the most elastic spirit. Such is the difference between England and America; between a people living under a monarchical form of government, and a nation of boasting republicans!—O what crimes are perpetrated under the mask of democratic liberty! what outrages are consummated under the profession of Christianity!

'Fleecy locks and dark complexion
Cannot forfeit Nature's claim;
Skins may differ, but affection
Dwells in white and black the same.'

NOTICE TO SUBSCRIBERS.

The subscribers to the Liberator, who have not paid for the current year, will bear in mind that the terms of the paper require that, after six months, payments are to be made at the rate of $2,50 per annum. The Financial Committee wish it to be understood that the rule must be insisted on. It is earnestly hoped that those who are yet delinquent, will take advantage of this notice to settle their bills immediately.

ROBERT F. WALLCUT,
General Agent for the Liberator.

Boston, June 10, 1847.

AN ACCEPTABLE APPOINTMENT.

It is with the most gratifying feelings that we announce to the friends of the anti-slavery cause in this Commonwealth, that our widely known and long devoted coadjutor, SAMUEL MAY, Jr., recently pastor of the Unitarian church in Leicester, has accepted of his appointment to the General Agency of the Massachusetts Anti-Slavery Society, unanimously made by the Board of Managers. That office has been filled by many able and worthy men, but never more worthily than by the present incumbent. He enters upon the discharge of its duties with that modest distrust of his qualifications, which characterises all his actions; but no one, who knows him personally, will doubt that he will act well his part, in whatever sphere he may be called to labor. It is no slight indication of rare moral courage, and a self-sacrificing spirit, in one so reputably connected in life, and so identified with a profession which excites so much religious veneration, to give himself to the promotion of a cause which is still struggling under an avalanche of popular odium, and to the agency of a Society which has transcended both the Church and the State, in their present unhallowed connection with slavery. This he does in a serene spirit, as a matter of Christian philanthropy, with a firmness surpassed by nothing but his benignity, counting nothing dear unto him that he may be instrumental in delivering those who are spoiled out of the hand of the oppressor.

This appointment will be peculiarly gratifying to many warm friends of our cause on the other side of the Atlantic, especially in the Unitarian denomination, to whom Mr. May is very favorably known, both personally, and by his anti-slavery fidelity to them, while abroad a few years since.

LEICESTER, June 8, 1847.

MY DEAR SIR:

I received last evening your letter, giving me official notice of my election as General Agent of the Massachusetts Anti-Slavery Society, for one year from this time.

Will you please communicate, to the Board of Managers of that Society, my acceptance of the office for the time specified, with my sincere thanks for the confidence which their vote implies? I have some feeling of anxiety in accepting the office, on account of my want of experience in its business. But I shall enter upon its duties with a hearty good will to the work, devoting to it whatever ability I possess, and with the full assurance of a generous co-operation on the part of the long-tried and uncompromising Abolitionists of Massachusetts.

With sincere respect, I am, yours,
SAMUEL MAY JR.

To MR. ROBERT F. WALLCUT,
Rec. Secretary Massachusetts A. S. Society.

TO THE ABOLITIONISTS OF MASSACHUSETTS.

Having accepted the appointment, for one year, of General Agent of the Massachusetts Anti-Slavery Society, I would give notice that I purpose to commence the duties of that office without delay; and shall be ready, on and after Tuesday, 15th inst., to receive communications addressed to me at 21 Cornhill, Boston.

SAMUEL MAY, JR.

Leicester, June 8, 1847.

FOURTH OF JULY.

Every effort should be made, on the part of the friends of equal liberty and immediate emancipation, to rescue this national anniversary from bombast, hypocrisy and profanation, and to consecrate it directly to the cause of the millions who, on that day, will be clanking their chains in slavery on the American soil. Abolitionists ought not to be diverted from their appropriate work, at such a time, by any other celebrations, however laudable their purpose. There is to be a grand anti-slavery celebration at old Plymouth on the 4th—(as the 4th will be Sunday, we presume the day will be generally observed throughout the country on the 5th)—at which Douglass, Buffum, and several other able speakers are to be present. At Princeton, there is to be a general rally for Worcester North Division, on the 3d and 4th, and among the speakers will be S. S. Foster and W. W. Brown. We understand that the Managers of the Massachusetts Anti-Slavery Society contemplate holding a Pic-Nic, in behalf of the cause, in a beautiful grove in Waltham, on the 5th, and that every effort will be made to render it peculiarly attractive to a great multitude. The particulars will be given next week.

AUXILIARY AID.

Our cause in Massachusetts is at present receiving much assistance, through the labors of Joseph C. Hathaway and William W. Brown of western New-York. Mr. Hathaway is a solid, convincing and impressive speaker, whose every blow is felt, and whose presentation of the subject never fails to reach the understandings and consciences of his hearers. As General Agent of the American A. S. Society, for western New-York, he has labored with great efficiency during the past year, as well as at former periods. Mr. Brown, as a self-emancipated chattel, is one of the best specimens of a man that we have ever seen. He, too, has labored in the same broad field in the Empire State, for the last three or four years, with an indomitable spirit, and to very great acceptance. He is one of the best lecturers engaged in the cause, (and where there are so many good ones, this is substantial praise,) and in every respect worthy of confidence and esteem. It is not less surprising than gratifying to see how much latent genius and talent the anti-slavery movement is developing in the colored population of the country. Talk of their being a connecting link between men and brutes—of their natural inferiority and gross stupidity! Give them but the slightest chance to rise from the dust, and they readily put to shame their base traducers. We are gratified to learn that Mr. Brown has consented to remain in this State until the winter, and to lecture in behalf of the Massachusetts A. S. Society. We hope he will find warm friends and good audiences in every town that he may visit.

MISREPRESENTATION. A letter appears in the Emancipator, signed HENRY BIBB, which indicates either a singular lack of discrimination, or a disposition to wilfully misrepresent, on the part of the writer. It refers to the resolution adopted at the late annual meeting of the American A. S. Society, respecting the absurd project of giving the Bible to the slaves, and represents the friends of the Society as being unwilling that the slaves should be supplied with that book! We can hardly excuse Mr. Bibb for making such a representation; because he knows that the project alluded to was opposed on the ground of its impracticability, (which no speaker on the occasion more fully confirmed than himself,) and its tendency to satisfy the northern mind with a half-way measure, and thus to cause it to overlook the stern historical and philosophical fact, that the emancipation of the slaves is first to be gained before they can be mentally or morally elevated as rational beings.

THE CUNARD LINE OF STEAMERS.

We should like to be present at the reading of the article on our first page, from the New-York Sunday Dispatch, before a British assembly in Exeter Hall, London—in the Free Trade Hall, Manchester—in the Musical Hall, Edinburgh—or in the City Hall, Glasgow—by George Thompson, or Henry Vincent, or Henry C. Wright! It would be worth a trip across the Atlantic to witness the 'richness' of the scene—the convulsive explosion of laughter, contempt and indignation that would instantly ensue. The announcement of Mr. Cunard, that every man shall be treated as a man on board of his steam-ships—without any regard to the accident of his birth, or the color of his skin—is indignantly declared by the Sunday Dispatch to be 'a deliberate INSULT to THE PEOPLE and GOVERNMENT of the United States'!! And it adds—'No American, who has *any respect for himself or his country*, can henceforth embark in one of the Cunard steamers'!! And it caps the climax as follows:—'Let the Cunard line henceforth be appropriated expressly to negroes, and their English and abolition friends, while the French and American lines will receive, as they will merit, the patronage of the rest of the world'!!! There's a specimen of American democracy, and love of liberty and equality, for the nations!

Commenting on this brutal article, the 'Chronotype' very humorously remarks—

But the 'French lines,' O thou pure and spotless albinosity of the Sunday Dispatch! The French lines, eh? What if Alexander Dumas should take it into his frizzly, copper colored head to come over and see his American readers, and one of the French lines should have the impudence and audacity not to refuse him—as much a nigger as Douglass or Bibb—a cabin passage! Horresco referens! Nevertheless, go it, ye albinos. The true principle of all this 'nigger business' ye have discovered. Your work lies not only in steamboats, but in literature generally. If negroes have the presumption to enter the sacred precincts of literature, do you leave them. As fast as they invade orthography, etymology, syntax, prosody, rhetoric, logic, poetry, oratory, and the like, do you back right out of them all, and take passage in some other line. What can possibly be more degrading to a 'true American' than to associate on terms of equality with 'niggers,' in literature, art or science—to have positive black and mulattoe men taking cabin passages to immortality, and first class cars on the Parnassus Railroad! It can't be borne. Since there is no longer any question of the fact that Dumas is a pretty rich novelist, and Frederick Douglass more than a match for the ablest New-York Doctor of Divinity, we look to see the New-Yorkers directly apply the great remedy discovered by the Dispatch, and get rid of the presence and contamination of negroes, by forgetting all they ever knew—which wont be much.

THE LATE N. E. CONVENTION.

THE ANTI-SLAVERY CONVENTION, says the Courier of Friday, closed its meetings at the Marlboro' Chapel about ten o'clock last evening. A large portion of the audience were nothing but a promiscuous representation of the rowdyism and scoundrelism, the meanness, and cowardice of the city, and they maintained their character by a handsome performance of howls and hisses, smashing of rattans, and devilry in general, such as has been seldom presented to a Boston audience. A few rioters were taken off by the police, but it is not probable that the principals among them were secured. The benches of the hall were smashed, and at times the scene seemed to be transformed into a perfect Pandemonium.

☞ The Chronotype says truly and significantly enough—'We noticed that the most violent uproar took place when the American Churches and Board of Commissioners for Foreign Missions were assailed.' Yes—and it might have added, whenever the 'glorious' Union was denounced. When such lawless wretches rush to the rescue of Church and State, what must be the character of Church and State? Again—when such articles as the following were thrown out to the mob, by the daily press, during the meetings of the Convention, what marvel that rowdyism was the order of the night?

☞ The Abolition Convention at Marlboro' Chapel are 'going it strong.' Garrison, Wendell Phillips and others, are philanthropically butchering Daniel Webster, Dr. Beecher, Cassius M. Clay, and Gov. Briggs; and indeed slaying scores of other Philistines with their Samsonian weapons. Through an admirable stretch of sympathy, they chose a dark-complexioned gentleman, named Frederick Douglass, President of the Convention—an example of practical democracy, that beautifully illustrates the superiority of the 'principles of freedom' over what have so long and so erroneously been considered the 'proprieties of life.'—*Boston Star.*

The Abolition Leaders, it will be seen by the report of the proceedings of the anti-slavery convention, have lost none of their powers of unsparing abuse of all who do not run on all fours with them, or of applying scurrilous epithets to those who are known to be opposed to their treasonable projects.—*Post.*

The Post knows that its charge of scurrility is a false one. As for its definition of treason—the utterance of the opinion that the Union ought to be dissolved, because by it slavery is protected, and becomes a national sin—its foolishness and effrontery are alike excessive.

'SO THEY WRAP IT UP.'

The Presbyterian (Old School) Assembly has recently been in session at Richmond, Virginia:—

Dr. C. C. Jones, from the committee on Foreign Correspondence, reported two letters written in reply to certain letters received from the churches of Scotland and Ireland. The question arising upon their adoption, the reading of the letters received from those churches was called for.

Dr. Jones submitted to the Assembly a statement of the contents and purport of these letters, and expressed it as his opinion, as well as the opinion of the committee, that they need not and should not be brought before the Assembly. The reading was called for by various members, and reasons were adduced for and against the reading; when, finally, on motion of Dr. Hoge, the report was laid on the table.

The letters from the Churches of Scotland, although it is not so stated, no doubt referred to the 'delicate' subject of slavery. Our readers shall be apprised of the final action of the Assembly in regard to these letters, in our next number.

THE ALLIANCE CONVENTION.

We complete, in our present number, the proceedings of the Evangelical Alliance Convention held last month in New-York. A greater abortion was never chronicled. It throws into the shade the fable of the mountain in travail, that brought forth a mouse. It has proved to be a farce, from beginning to end. In point of numbers, the Convention was really contemptible; on the score of principle, it cared nothing for God, but a good deal for the pro-slavery sentiment of the country; and it ended in refusing to make slaveholding in any case a test of membership. Of course, the British Branch will not recognise it; and at home, it will only be a laughing-stock. Messrs. Cox, Patton and Kirk, pray how do you feel? Would you not like to take a trip to England next spring?

THE UNION.

Having mislaid our copy of the Rev. Dr. Putnam's Discourse, delivered at Roxbury on Fast Day, entitled 'God and our Country,' we have been unable to notice it as we designed to do; but an excellent review of it has been published by J. R. Buttz, 2 School-street, written by W. I. Bowditch of this city, in which the folly, sophistry and cowardice of Dr. P. are exhibited in a comprehensive and able manner. A number of copies has been left for gratuitous distribution at the Anti-Slavery Office, 21 Cornhill, with which any of the friends of the cause can be supplied by applying to Mr. Wallcut.

☞ A notice of the recent visit of LUCRETIA MOTT of Philadelphia to this city—of the discourse delivered by her at the Melodeon, &c.—is unavoidably deferred until next week.

☞ Read the important and admirable Address of the Peoples' International League on the last page.

LETTER FROM FREDERICK DOUGLASS.

My Dear Friend:

A severe illness of two weeks' duration, from which I have now but partially recovered, has prevented me from replying to, and explaining certain representations and charges, which have recently found their way into the public press, seriously affecting my moral character.

Many reasons might be urged in favor of treating this mean and scandalous fabrication with silent contempt. The character which I have maintained for six years, open to the most searching investigation—the disgusting nature of the imputations, and obvious motive for making them—and the well-known impurity and filthiness of the quarter from which they emanated—might afford some justification for pursuing a course of absolute silence; leaving the public to form what judgment they pleased of the truth or falsity, the justice or injustice of the attack upon me.

There is, however, something so direct, so impudent, and so apparently consistent in this malicious assault, that I feel that duty to the cause with which I am connected, to myself, and to the noble band of friends who have ever thrown around me the broad shield of their protection, requires at my hand a full, free and open explanation of the ground of the assault; and as complete a vindication of myself as the real facts in the case will permit me to make.

My first impulse, on being informed of this bold attempt to destroy my influence, and ruin me forever, was in favor of bringing the slanderers before some legal tribunal of the country. But upon reflection, I felt that such a course would be unwise, perplexing, and fruitless. This was not, however, because I lacked confidence in the law or its administrators, but from a knowledge of the loathsome creatures who stand forth as my accusers. The unscrupulous wretches who could string together such a list of lies, are not to be expected to have any very sacred regard for an oath. As a lawyer once said—'When a case originates in Pandemonium, we are to expect none but demons for witnesses.' If, however, it shall be found necessary to bring the matter before a legal tribunal, I shall not hesitate to adopt the necessary means to bring both the perpetrators and the circulators of this foul slander, where they may have an opportunity of making good their charges, if they can. Meanwhile, I will take up their articles, all filthy as they are, and examine every material sentence in them.

The first notice of my passage from Albany to New-York, I found in a paper called 'The Switch,' and purporting to be published in Albany. But on inquiry where it was printed, by whom edited and published, I found that those whereabouts are prudently kept unknown. The editor is unknown, and it is the policy of the managers to keep unknown, that they may lie and slander with impunity. In any other country making pretension to civilization, such a nuisance would be speedily ferreted out, and abated. But, alas for the freest nation on the globe! liberty is too often made to license all conceivable brutality, and to give impunity to the vilest slanderers. The article in the 'Switch' begins as follows:

NIGGERS AND NASTINESS.

'The offence is rank—it smells to Heaven.'

A depraved portion of the people, and of the press, have for some time past been gratifying their morbid tastes in lionizing a disgusting, impertinent negro, who styles himself Frederick Douglass. The feelings of the decent portion of the community have, times without number, been outraged by having this 'soot head' thrust into their midst. It is a needless task for us to recapitulate the instances of this 'wool head's' sauciness.

Comment on this is only necessary to fix attention upon the animus of the writer. It is a fit introduction to what follows. Mark! 'depraved portion of the people and press'—'disgusting and impertinent negro'—'soot head'—'wool head's sauciness,' &c. These hail from the lowest of the American mould. Those who kindly regard me in this country are the purest and best in the world; they are in truth, the salt of the earth, the lights of the world; and therein is a motive for assaulting me.

My 'impertinence and sauciness' have ever consisted in presuming to be, and behaving as a man—in paying no more deference to a white man, than to a black man of equal moral and intellectual worth—in bowing to no skin-deep superiority, but rendering honor only where honor is due. I am said to be 'disgusting.' How, when, where, and to whom? Not as a coach-driver, dressed in tinselled livery, driving some delicate white ladies through Albany, or Broadway, New York. Not as a footman, on some gilded carriage. Not as a waiter in some fashionable hotel. Not as a servant, a barber, a cook, or a steward. No! I am never disgusting to the most refined white Americans, in any of these capacities! Even a white lady—a *white American lady*—might be seen near me, in these capacities, without exciting vulgar abuse and filthy insinuations. But when does white complacency, in this matter, cease, and ineffable disgust commence, in the bosoms of our alabastar fellow-countrymen? Just when the colored man's inequality is dropped, and his equality is assumed. The negro then becomes horribly disgusting! I am not insensible to this feeling of disgust. There are constant occasions for calling it forth. I was never more disgusted in my life than when in Albany, low, filthy, tobacco-chewing, cobbering white blackguards presumed to insult me on account of the color of my skin. This, I think, is something at which we may properly be disgusted.

One word more about disgust. There is a strange diversity in its manifestation, indicating how completely a pure taste may be perverted. Some animals, for instance—and man among the number—display the strangest perversity of taste. The buzzard and the condor are utterly disgusted with sound meat, and prefer to flesh their talons in carrion. These birds go around, like the editor of the 'Switch,' dealing largely in the most disgusting and putrid flesh. A dog afflicted with hydrophobia, is utterly disgusted with the sight and scent of pure cold water, and a white man afflicted with colorphobia will invariably manifest signs of disgust at the sight of a respectable colored man. 'Colorphobia' and buzzards—mad dogs and condors—'think of these things!'

I will now pass to the next extract. Speaking of me, he says—

'Last week he was here, and was gallanted to the Assembly Chamber by a female of this city, who so far forgot what was due to the community and to the delicacy of her sex, as to introduce this offensive creature into the Ladies' Gallery, where she left him. Mr. Stoutenburgh, the gentlemanly and attentive officer having charge of that department, on discovering him, immediately told him that a place was especially designated for colored persons, and pointed it out to him, but Sambo refused to go, to which Mr. S. was compelled to eject him forcibly. The lady soon after returned, and asked Mr. where her 'friend and companion' had gone, on which Mr. S. informed her that he had turned him out, and directed him to the place appropriated to such as he. The female subsequently found her friend and companion,' and they left the Capitol (Greek by jowl).

It is perfectly true, that I was in Albany at the time here mentioned; and quite true, that I was accompanied to the Assembly Chamber by a lady—a white lady, (very criminal!)—and, naturally enough, she took me to that part of the House to which, as a lady, she felt herself entitled to go. It is not true, that when Mr. Stoutenburgh discovered me, he told me that a place was especially designated for colored persons. He did point me to the gentleman's gallery, and there was no hesitancy, on my part, in going to it; and nothing imperious in his manner in pointing it out to me. Not an unfriendly word passed between us. The whole story of my being 'forcibly ejected' is a deliberate lie, to serve a purpose. I went into the gentlemen's gallery, and enjoyed a sight of the assembled wisdom of the great state of New-York, as I have frequently enjoyed a similar sight of the assembled wisdom of Great Britain. After having been permitted freely to enter Parliament—both Lords and Commons—and witness their deliberations, in company with white persons, it was not to be expected that I should be afraid to enter an Assembly Chamber, where that living embodiment of 'Subterranean' filth and fury, Mike Walsh, is recognized as an *honorable* member.

Having now glanced at the lighter shades, I come at once to the darker and more important aspects of the subject. The 'Switch' says—

'Shortly after this, these 'friends and companions' went to New-York in company. On the morning of their arrival, Captain Cruttenden observed that a negro came down from the state rooms with a white woman, and was indignant on learning that the pair had occupied state rooms which communicated with each other by a door, and cautioned his assistant against permitting the like occurrence. On a return trip of the Hendrick Hudson, a few days afterwards, the same oddly matched companions were again on board, and the woman sent the chambermaid to the captain's office for two state rooms, the keys of which the chambermaid delivered to her. The female, on inspection, told the chambermaid that the rooms were not what she wanted—that they must have a door leading into each other. The person in charge of the office, without hesitation, changed their location, and gave the same rooms which these friends and companions had occupied the night before. Capt. Cruttenden discovered it in the morning, and on their coming down told the nigger never to *darken* the saloon of any boat commanded by him again, and ordered him ashore. The fellow's wool bristled somewhat, and his companion colored slightly, and they departed in company.'

I will now state the circumstances of this transaction, in my own way, and shall admit all that I know to be true, and deny all that I know to be false in the above statement. On Monday, May 10th, I was in company with my wife, at Albany, where I went to see my daughter, whom I had not seen for nearly two years. Having been announced to speak the next morning at the anniversary meeting of the American Anti-Slavery Society in New-York, and suffering under severe cold and hoarseness, and well knowing the brutal manner in which colored persons are uniformly treated in steamers on the Hudson river—compelled sometimes to stroll the decks nearly all night, before they can get a place to lie down, and that place frequently unfit for a dog's accommodation—and being unwilling to risk my health to any such chances, I availed myself of the kindness of my friend alluded to, who secured for me a state room on board of the Hendrick Hudson; and also secured the adjoining one for herself. On going into mine, in the evening, I found, as above stated, that the two rooms communicated with each other by a door. But a thought of its propriety or impropriety never crossed my mind; and, at that time, I did not know but that every state room on board communicated in a similar manner. Myself and friend conversed together during the evening, when she went to her state room, and I remained in mine. I neither saw nor heard my friend till next morning, when we landed at New-York. I then went to her state-room door to assist her with her baggage; and after walking about a full half hour in the presence of the Captain, while the crowd was pressing on shore, we left the steamer together, without the slightest sign of disapprobation that I could see from any quarter. On my return from New-York, my friend secured similar state rooms, and we occupied them, without the least interruption from the Captain, or any officer, servant or passenger on board. When we left the steamer in the morning, the Captain did utter some filthy remarks, calling me a 'nigger,' &c., and telling me never to take a state room on board his steamer again. I made no reply, but went off about my business, well knowing that my color was the cause of his brutality, and that, had I been a white man, I might have occupied the state rooms a dozen times over, without calling forth any foul imputations from himself, or any one else. As to what is alleged to have been said by my friend to the chambermaid, it may or may not be true; and, true or false, it is a small matter. We needed neither bolts, bars, nor locks, to keep us in the path of virtue and rectitude. The 'Switch' closes its article as follows, which shows that, vile and profligate as it is, it is a shade less atrocious than the 'Subterranean':

'We wish it distinctly understood, that we cast no imputations on the character of the white woman, who thus gads about the country with a negro, but she certainly manifests a depravity of taste, that should induce her friends to look sharply after her—and as for this thunder-cloud, he should be kicked into his *proper place, and kept there.*

We shall resume this subject next week.'

Having disposed of the 'Switch,' I come to that loathsome dabbler in 'Subterranean' pollution, Mike Walsh. The depravity of the man is marvellous. My work with him will be necessarily short; for his statement is made up from the 'Switch,' and improved upon to suit his own impure fancy.

My answer to it is, that, aside from the simple fact that myself and friend occupied adjoining and communicating state rooms—and the fact that the Captain was indignant that I, a *colored* person, should do so—this whole story, from beginning to end, in gross and scope, in letter and spirit, in principle and inference, is a foul, deliberate, unmixed, and malicious fabrication. The whole narration, in all its details, particulars and specifications—so far as they relate to my conduct—is a series of the most daringly wicked falsehoods; and none, but one over whom the sway of the devil is complete, could have invented and penned them.

Ever yours in the cause of purity and liberty,

FREDERICK DOUGLASS.

Lynn, June 7th, 1847.

LETTER FROM HENRY C. WRIGHT.

Muswell Hill, London, May 16, 1847.

Dear Garrison:

It is Sunday morn. All the better; the very day to give utterance to the thoughts that rise within me. I am at dearly remembered Muswell Hill—a place that will live in our memories, while memory lives. I am in my chamber, by a window, looking down upon the sweet, rich, beautiful lawn in front of the house. It is 6 o'clock, morning. I have arisen thus early to speak to you from this sweet home of domestic love and peace. The fine old tree, with its wide-spreading branches, now beginning to be arrayed in its verdant attire, and under which you stood, the 23d of August, 1846, and rolled the balls now lying there, still flourishes. The fruit trees, amid the others of various kinds, are now covered with blossoms of every color. Birds are hopping about on the lawn, picking up food, and skipping from branch to branch in the trees—wriggling, chirping, bowing, ogling, and making up all sorts of smiling and loving faces to one another. I love to sit here, and look down upon this verdant, blooming, living scene. The very birds, and trees, and flowers, lift up their voices, and shout for very joy of heart; and, but for fear of disturbing the house, I would clap my hands, and shout with them.

I came here yesterday to spend the day and night, having taken cold water with William and Mary Howitt, in Clapton, the night before, and found them well, and full of affectionate remembrances of yourself, and of a deep, increasing interest in the movements for human freedom in America.

I have had a long and interesting conversation with Wm. Ashurst, on topics connected with the onward progress and redemption of mankind from the thraldom of man. So multiplied and multifarious are the evils which afflict this nation, that one hardly knows where to begin to talk about, or to correct them. Yet they may all be traced to a few principles, or feelings, latent in the minds of the people, or of the governing powers. One of them is, that INSTITUTIONS ARE NOT MADE FOR MEN, but MEN FOR INSTITUTIONS. I do not wonder that the free suffrage question is of all-absorbing interest. Instead of being a universal suffrage question, it should be—SHALL MAN OR PROPERTY BE REPRESENTED IN GOVERNMENT? For now, human beings are not represented at all—only property; consequently, wealth is the great test of respectability; and the human beings that constitute the nation are mere appendages to wealth. So of the distinctions of rank—man is an appendage to titles, to royalty and aristocracy. Instead of the government being regarded as an appendage to man, and solely for his good, man is considered an appendage to the government—to the crown, the sceptre, the parliament, the army and navy.

I spent some time in the Tower of London, the other day—was long in the Crown Jewels' room, where, under an immense glass covering, are kept the trappings of royalty. Conspicuous over all, I saw the crown with which Victoria was crowned. The value of its jewels is estimated at one million pounds sterling (5,000,000 dollars). I proposed that Victoria should sell her baubles to provide food for her starving people. But the lookers on, awe-struck, received my proposition with horror. So would the court, the ministry, the parliament, the aristocracy, the priests of every name and sect, and nine tenths of the people. They would be shocked at the idea of selling the crown jewels, and the golden sceptres, the golden urns and sacramental service there displayed under that glass covering, to furnish the starving poor of Ireland with bread. I believe the Queen, the court, the ministry, the parliament, the aristocrats, and priests of all sects, would see three-fourths of the human beings of this kingdom die of famine, before they would consent to have those baubles sold to feed them. The crown, the sceptre, the swords, spiritual and temporal, are the substance—the human beings are the shadows.

I spent some time in the Old Bailey Court-room, to see how man is treated there; and there human beings are appendages to the wig, the gown, and ermine—for lawyers here, old and young, as well as judges, in court wear great powdered wigs and black gowns. I sat there a long time, and took notes. The Old Bailey has been a scene of broken hearts and death-doom to many. It opens on the yard of Newgate prison. I spent hours and hours in the Bow-street Police Court, and there saw the dregs of St. Giles—the very cess-pool of London's moral pollution—brought to trial. It was a heart-rending scene. It was Monday, when all the drunkenness, pollution, thieving of the Sabbath are brought into Court; for you must know that, on what is called *the holy day*, the sacred Sabbath, pollution and crime are triumphant. It would seem that the religion which is retailed at market price from the pulpits of London, on that day, rarely leaves the semblance of truth and purity behind it, but sweeps over the city like a moral pestilence, distilling drunkenness, theft, robbery, murder, and every conceivable pollution and crime; and these evils are gathered into Bow-street Police Court and the Old Bailey, to receive their reward; and in these Court rooms, the uppermost thought of my mind was: man is nothing—institutions every thing. The body is nothing, only the coat made to cover it is valuable. The *head* is contemptible—only the *hat* made to cover it is worthy of all care and honor. And this thought, dear Garrison, has been uppermost in my mind, wherever I have been in Europe. As I looked upon those crown jewels in the Tower, the other day, I felt an almost irresistible impulse to smash down the glass barrier between me and them, and to set my heel upon them, and the crown which they adorn, and grind them to powder. Not that I was indignant at the senseless baubles, but that I loathed the sentiment, the principle which they represented. A revolution is in progress in this nation, which, without violence and blood, will strip crowns, and sceptres, and swords, spiritual and temporal, of their sanctity and power. Heaven hasten the day! Here, too, the Bible is brought in by priests to enforce the duty of paying more homage to *men*, as kings and priests, than AS MEN. But while priests pervert Christianity to sanction slavery and war, they will, of course, bring it to sanction the prostration of the soul before human institutions. And that slaveholding republic is now sacrificing thousands of human beings, solely to maintain inviolate an institution. And such an institution!! There is no crime which those republican hypocrites do not commit in the name of Liberty. Deeply dyed in blood as is England, and unjust and inhuman as are her religion and her government, she cannot compare with that gigantic sinner, the American republic. Her Bibles, schools, colleges, and Declaration of Independence, only make her guilt the greater, and her infamy the blacker. And the slave-breeding, slave-trading, slaveholding priests, churches and politicians of that republic pretend to feel a sympathetic concern for starving Ireland! Heaven help me, dear Garrison! My soul is ready to burst with indignation, when I hear those slave-mongers taking credit to themselves for their sympathy and benevolence towards famishing Ireland. In the name of justice and truth, where have they been the last fifteen years? What have they done for the imbruted millions at their own doors, whom they, at one blow, have stricken from the record of humanity, and herded with beasts—consigning them to a living hell on earth, and, as far as in them lies, to unending hell in the future? And then, to talk of their sympathy for the starving on the other side of the globe! Asking and receiving credit for their philanthropy! I am deeply pained, I cannot help it, when I hear, as I often do, in this kingdom, the sympathy of these slave-mongering priests, politicians, and professors lauded. So far as their contributions affect the starving, they are as effectual to give relief as the contributions of honest men; but so far as they are indications of character in the donors—so far from attesting their sympathy with human suffering, and their benevolence, they only proclaim that those slaveholding contributors, and their contributing abettors, are liars and hypocrites. Have we not for years sought to awaken the sympathies of those priests, politicians and professors in behalf of the suffering and dumb at their own doors, whom they themselves have herded with brute beasts? Have not their lacerated, heart-broken victims been for years crying to that nation for relief and redress? And what has been the result? The nation has turned a deaf ear to that cry, and sought to defame the character, and pour out the blood of the individuals who have tried to bring them help. They could weep over the intellectual, moral, and spiritual degradation of the Hindoo; but would punish with death all who attempt to remove the intellectual, moral and spiritual degradation of their slaves. Now they pretend to pity the starving Irish, and their hearts are as adamant towards the physical and social miseries of their slaves.

H. C. WRIGHT.

ANNUAL MEETING OF THE N. H. ANTI-SLAVERY SOCIETY.

Friend Garrison:

The fourteenth annual meeting of the New Hampshire Anti-Slavery Society was held in Concord, commencing on Thursday of last week, and closing in the evening of the following day—Luther Melendy, of Amherst, in the chair.

As was to be apprehended, and for reasons well known, the meetings were but thinly attended from abroad, though a good audience was made up by the citizens of Concord, and members of the State Legislature now in session:

The following were the resolutions:

Whereas, the present plundering and butchering expedition of the United States government against Mexico is, on the declaration of all parties, and of the government itself, prior to the year 1844, only to extend and perpetuate the slave system; therefore,

Resolved, That in such outrages, we can have no part nor lot; nor yet in a government thus prostituted to the creation, as well as guardianship and defence of slavery; nor yet in the Union, formed as it was with the direct condition that all who are not slaves, *must be slaveholders.*

Resolved, That in these monstrous barbarities in Mexico, all our sympathies are with that Republic, as the invaded and injured, as well as the weaker party; and we regard American victories as cause of sorrow and shame, rather than of exultation and joy.

Resolved, That however we deprecate the Democratic party, as the direct author of the outrage, we hold in still deeper abhorrence the Whig party, that so greedily fights its battles with the hope and expectation that it will be able to float one of the chief murderers into the next presidency, on a sea of innocent blood, shed by his own, or his army's hands.

Resolved, however, That we rejoice in the growth and spread of the principles of justice and humanity in various quarters, on the butchery of the Mexicans and the object of the slaughter; and we cannot but hope that any loans of money the present government may make to carry on such an atrocity, will be promptly repudiated by those into whose hands the administration may hereafter fall.

Resolved, That we congratulate the whole human family on the rapid declension of *American* religion, as inculcated by the great orthodox denominations of religionists in the land; and on the almost entire absence of their revivals; and more especially on the wane of clerical supremacy and usurpation over the people. And we rejoice in the present rapid extension of a purer religious sentiment, and more elevated morality, in the anti-slavery, and other reformatory movements of the age.

The principal speakers were Joseph C. Hathaway, and W. W. Brown of New-York, and myself. Messrs. Jones and Harrington of Concord, and Harris of Winchendon, Mass., also gave interest to the meetings, by their remarks.

The resolutions underwent a thorough discussion, and though not wanting in tone and decision, they met with but very little opposition

On Thursday evening, by vote of the House of Representatives, we occupied the Hall of that body, and were gratified by the attendance of a large number of the most distinguished of the members. The resolutions on the Mexican piratical expedition, (God forbid that it be dignified by the name of war,) were the theme of discussion, and our Democrats had their dull memories most uncomfortably jogged, relative to their former protestations against the annexation of Texas, and the then universally dreaded consequences, as well as execrated causes of the deed. I think the Whigs, too, will not soon forget the wholesome truths they heard, on the zeal with which they prosecute the massacre, *(with open eyes to its origin and objects,)* only that they may reap the next presidency as their reward.

The Democrats are stirred deeply by the anti-slavery agitation. Witness the following extracts from their Governor's Message, just delivered. He is a high proof radical.

'The great moral, political and social evils resulting from the institution of slavery, should be removed as far as possible, without violating the principles of the Constitution. At the same time, it is our imperious duty to abide faithfully by the compromises of that sacred instrument, and to cherish the Union, on which our destiny, hopes and prosperity rest, with fraternal affection, as the only rock of safety. Slavery is indeed opposed to our free institutions, and injurious to the highest interest of the nation, and our duty to our republican institutions and to the honor and glory of the country, requires us to use all honorable and lawful means to prevent its further extension. The members of our last Congress, from the free States of our confederacy, have well declared by their votes for what is termed the Wilmot proviso, their fixed and unaltered purpose to oppose the further extension of slavery, and the admission of any more slave territory to the Union. This vote has given form and substance to the united desires of the people of these States—has made a deep lodgment in their hearts, and justly receives through their primary assemblies, their cordial response and approval. The proposition contained in this proviso, embodying as it does the determined will and true principles of the American people, affords a pledge that these principles will be faithfully carried out in our national legislation, which must give joy to every friend of the Union and rational freedom.'

What will the Alabama Southern Advocate, the Mississippian, Virginia Standard, and the Charleston Mercury, say to this? Were not their zeal and ardor to restore the Democratic dynasty in New Hampshire vainly spent?

The New Hampshire meeting, though small, was not in vain. It seems to me, the American A. S. Society would do well to perform a campaign the approaching autumn in this State. The true abolitionists will certainly favor it. Let the disaffected stand aloof, if they must. But I think few of them will be willing to see our cause advance without them. Let the banner be elevated, and they will come from the four quarters of the Commonwealth to rally under it.

Our friends Hathaway and Brown will be remembered here with the deepest interest. I hope they will visit New Hampshire again, and under more pleasing circumstances.

Yours, in haste,

PARKER PILLSBURY.

Concord, N. H., June 6th, 1847.

ANCIENT AND HONORABLE ARTILLERY.

Mr. Editor:

The Japanese, who judge of Christianity by its professors, and therefore think it a ferocious and bloody system, fear to admit to commercial intercourse those nations which assume to be Christians, lest they themselves should be slaughtered, and their island re-annexed to the territory of some foreign nation. They, however, allow the Dutch to enter their ports, on condition that they annually repeat their profession of Anti-Christianity, by publicly trampling on the cross.

A ceremony equivalent to this, takes place annually (or nearly so, the exceptions being rare and accidental,) in this city. The worship of Mars, the god of battles, being greatly honored, and his disciples being numerous in Boston, it has long been customary that some clerical *professor* of Christianity should annually appear before the worshippers of the heathen deity, and there publicly renounce the exclusive service of the God of Love and the Prince of Peace, and declare that Mars also should receive honor and service in the present state of the world. This homage was performed yesterday, in the Chauncy Place Church, by the Reverend William Parsons Lunt, of Quincy. The prayer with which he prefaced his discourse was directed to both deities, who, the speaker seemed to suppose, might live in perfect amity together, and admit an alternate or conjoined homage from their worshippers. Hymns were also sung, celebrating the union of these opposite forms of religion, and then arms and the gown marched, keeping step harmoniously together, to cement their coalition by a dinner, at which the clergymen 'blessed' the military, and the military toasted the clergy.

Those acquainted with ancient history will note, that the modern worshippers of Mars stand precisely where the ancient ones did, and that it is the professors of Christianity who have changed. The Christians' God might have had his niche in the Pantheon, his temple at Rome, and his fair share of worship with Mars and the other deities; but stiff-necked Peter and prejudiced Paul would not hear of coalition or compromise, and so they were crucified. Our modern clergy have not *so* learned Christ, and they get through this world much more comfortably by the exercise of a prudent expediency.

C. K. W.

Boston, June 9, 1847.

CONTEMPTIBLE MEANNESS OF AN ORTHODOX CLERGYMAN.

Friend Garrison:

On Sunday, the 16th inst. Wm. W. Brown, an eloquent colored man, was invited to give a lecture in the Unitarian church at 5 o'clock, P. M. on the subject of slavery. Accordingly, a notice to that effect was handed to the Rev. George J. Tillotson, with a request that he would read it to his audience. The Rev. gentleman said he was very sorry that it happened so, for, said he, 'there is a converted Jew to lecture at the same time at our church, but I will give the notice, notwithstanding.' At the close of the afternoon service, it was ascertained that he had not given the notice though Mr. Brown had quite a respectable audience. This is not the first time that Mr. Tillotson has broken his promise, with regard to giving notices of anti-slavery lectures. When asked by one of the members of his own church, why he did not give the notice, his first excuse was, 'I left it at home.' He then added, 'that he did not think it was his duty to give the notice, as this Jew had come among them on very important business.' Now I think the first excuse quite as near the truth as the last, and they are neither of them as near the truth as they might be.

Brooklyn, Ct. June 1, 1847. E. W.

Desperate Fellows.—A few mornings since, our quiet village was thrown into quite an excitement by the intelligence that a gang of runaways was held at bay a few miles off, who bid defiance to their pursuers, and refused to be taken alive. A company of some 20 or 30 men, all 'eager for the fray,' at once hastened to the scene of operations, where they found three desperadoes, defeated and disarmed. A few young men had pursued them a short distance with dogs, when they took a stand and prepared to give them battle. They were armed with scythe-blades, and on being approached, they brandished their weapons, and swore they would not surrender. They were fired upon repeatedly, without effect, and as often would they rush upon their pursuers and force them to give back, notwithstanding their advantage in arms and ammunition. Nor did they suffer themselves to be taken until their leader was completely disabled, and another of the number severely, and the third slightly wounded. The captain truly was a desperate fellow. To the last, he was unsubdued; and although lying helpless on the ground, with one arm shattered, two shots in his head, and several in different parts of his body, he still urged his comrades not to surrender. The recovery of this fellow is doubtful. The others were not dangerously wounded.—*Lagrange (Ga.) Chattahoochee.*

Riot at Carlisle, Pa.—A slip from the office of the Herald and Expositor, dated June 3d, states that a desperate excitement had been created the previous afternoon, by an attempt on the part of a large portion of the colored population to rescue several slaves who had been arrested as fugitives. The slaves, (one man, a woman and a little girl,) were arrested in the morning, and in the afternoon taken before Judge Hepburn, and remanded to the custody of Col. Hollingsworth and Mr. Kennedy, of Hagerstown, Md., who claimed them.

A general rush was made on the slave-owners and constables by the negro men and women, and a frightful melee ensued in the street, in which for some minutes paving stones were hurled in showers, and clubs and canes used with terrible energy. The result was that the woman and girl escaped, while the man was secured, and taken back to Maryland. Mr. Kennedy was very severely hurt, having been felled to the earth under a succession of blows from stones and clubs, which completely disabled him. A boy in the street by the name of Black, we are informed, was also so severely wounded in the head by a stone, that his life is endangered. Some twenty of the rioters had been arrested.

'ST. GILES AND ST. JAMES.'

The History of St. Giles and St. James: By Douglas Jerrold, Esq. Author of 'Mrs. Caudle's Curtain Lectures,' 'Story of a Feather,' 'Time Works Wonders,' &c. &c. (Pp. 202, 8vo.) Burbess, Stringer & Co.

There are great truths yet unspoken in tones that the public will hear; but our age is bolder and freer than any predecessor, whereby conventional Respectability and broadcloth Morality are likely to see themselves in a more faithful mirror than has ever till now been presented to their blank visages. Especially in the Philosophy of Crime—the causes in which it originates, the means whereby it is expanded and perpetrated, the folly of vindictive and sanguinary punishments, the true mode of subduing, or, still better, of preventing it—immense advances have been made by a large majority of the thinking class, whose opinions and sentiments are fast transforming those of the entire social body. The book now before us is among the very best which the New Age has called into being, and is admirably calculated to hasten and ensure the triumph of Humanity. But it is good, not in this sense alone—it is a capital story, full of stirring scenes and tragic incidents. It is a true picture of human life, mainly in its darker phases, and cannot be read without making the reader wiser, and we think better. Jerrold is a true philosopher, keen-sighted, powerful alike in humor and pathos, and deeply interesting because he feels the truths he utters. Whoever peruses 'St. Giles and St. James' will, like Oliver Twist, 'want some more.'—*New-York Tribune.*

'White Slavery in the Barbary States.'—This is the title of a Lecture delivered before the Mercantile Library Association, in Boston, February 17, 1847, by Charles Sumner, Esq.—Published by W. D. Ticknor & Co. This Lecture is almost exclusively historical in its character, and hence possesses not that fervid eloquence which distinguishes most of Mr. Sumner's productions. It indicates laborious research and extensive reading; and there is an attractiveness in the style of its narratives, which, superadded to the sublime and instructive moral which it inculcates, that renders it remarkably interesting. No intelligent reader, who has commenced its perusal, will feel satisfied to suspend his reading, until he has gone through with the whole sixty pages.—*Hampshire Herald.*

☞ We have not yet had the pleasure of seeing a copy of this Lecture, but we do not doubt that it is deserving of high praise.

FROM MEXICO.

Com. Perry had captured a host of little towns on the coast, and was about to attack Tabasco, where the enemy was 2000 strong.

Advices from the city of Mexico to the 19th May have been received. Santa Anna had given up the command of the army for the purpose of assuming the duties of President, and was to enter the capital the 19th.

Nothing later had been received direct from Gen. Scott.

The citizens of the capital seem to be careless about the fortifications of the capital. The papers are appealing to them to turn out, and provide defences for it.

A letter to the Delta, from Monterey May 15th, states that General Taylor was actively preparing for a move, and would probably start for San Luis about 1st June, where another grand battle was expected, which would probably be the final struggle.

A most deplorable duel occurred at China on May 21st, between two Virginia lieutenants, one named Mahan. They fought with muskets loaded with buck-shot, and both parties were killed.

At the meeting at City Hall on Tuesday night last, it was voted to send back the foreign paupers who have not acquired a settlement here. A less expensive and equally humane way of proceeding, in our opinion, would have been to take them below Boston light, knock them in the head and throw them overboard. The vote will, however, probably be without any practical effect.—*Charlestown Freeman.*

Capt. W. Rand, of ship Morea, loaded at this port by the Relief Committee with about 4500 barrels of provisions, of all kinds, for the *suffering Scotch*, writes from Glasgow that he arrived there in safety in 25 days, and had delivered his cargo in fine order to the Relief Committee appointed to receive it. He says that they were 'perfectly delighted' with the splendid *present* which he carried, and which they valued at £8000.—*Boston D. Adv.*

A fine looking cow from Blarney Castle, Ireland, brought over in the Jamestown, by Capt. Forbes, was sold by John Tyler in State street, on Saturday forenoon, to John Marland, Esq, of Ballard Vale, Andover, for $115, for the benefit of the suffering poor near Blarney Castle, Ireland.—*Boston paper.*

An Explosion.—Intelligence has been received from Port au Prince, that the Haytien sloop-of-war President was blown up on the 23d of April, while preparing to fire minute guns on occasion of a funeral celebration in honor of the late President Guerrier. The catastrophe is imputed to the carelessness of the commander. No one was killed, but several were wounded, two of them severely.

TREASURER'S REPORT

Of Donations received in May for Massachusetts A. S. Society.

Rec'd of Loring Moody collections as follows:—

From Old Colony A. S. Society,	$5 07	
Collected in Worcester,	3 00	
Do. in E. Boston,	2 39	
Do. in Abington,	2 00—12 46	
Rec'd from Wm. Clark, Princeton,		1 00
" Mary G. Chapman, to redeem pledge,		3 00
Rec'd from Francis Jackson, do. do.,		100 00
" James Eddy, N. York, do. do.,		50 00
" Mrs. Mary Merriam, Cambridgeport, do. do.,		1 00
Rec'd from Israel H. Brown, Sudbury, do. do.,		3 00
" of Addison Davis, for collections, as follows:		
At Annisquam,	2 00	
" Worcester,	2 28	
" Springfield, from E. W. Twing,	1 00	
Dr. Segar,	0 25—5 53	

S. PHILBRICK,

Treas. Mass. A. S. Society.

DONATIONS FOR THE STARVING PEOPLE OF IRELAND.

Joseph T. Churchill, Brookfield, N. H.,	$5 00
Charles Churchill, Lowell, Mass.,	5 00
2 bbls. clothing from friends in Canton, Mass., by Geo. W. Saunders.	
1 box clothing from Worcester, Mass.	

FRANCIS JACKSON.

FOURTH OF JULY CELEBRATION.

The Worcester County North Division Anti-Slavery Society will meet at Princeton, on Saturday and Sunday, July 3d and 4th, commencing at 2 o'clock, P. M. on Saturday. Stephen S. Foster and William W. Brown have both engaged to be present. Of S. S. Foster's hearty and bold advocacy of the Slave's cause, we here say nothing; nor to any who has heard him, of Mr. Brown's eloquent plea for the millions of his countrymen in slavery. He has served a regular apprenticeship under the patriarchal institution, twenty-one years. How fitting the day!—not to celebrate hypocritically a liberty only in name, but to make real that liberty to all the inhabitants of the land! On Sunday, the day of rest to the people—how blessed to imitate Him who came to preach deliverance to the captive, and the opening of the prison doors to them that are bound!

We hope to meet a strong array of the true friends of God and humanity.

JOSHUA T. EVERETT, *President.*

Theodore P. Locke, *Secretary.*

NOTICE.

The annual meeting of the Bristol County Anti-Slavery Society will be held in New-Bedford, on Saturday and Sunday, June 12th and 13th. Joseph C. Hathaway and Wm. W. Brown, of western New York, Frederick Douglass, J. N. Buffum, C. L. Remond, and other speakers, will be present. Let there be an unprecedented gathering.

ANTI-SLAVERY MEETINGS IN ABINGTON.

An anti-slavery meeting will be held in East Abington, on Saturday evening, June 19th, and addressed by J. C. Hathaway and C. L. Remond. Another meeting will be held, on the same evening, in the Universalist church in Centre Abington, and addressed by F. Douglass, W. W. Brown, and J. N. Buffum.

On Sunday, June 20th, (day and evening,) an anti-slavery convention will be held in the town hall, Abington, which will be addressed by all the speakers above named.

The friends of freedom in Abington and the adjoining towns are earnestly called upon to give a full attendance. The attraction held out is a powerful one.

The speakers and other friends who may come by way of railroad on Saturday evening, will please stop at the North Abington Depot, where some of the friends will meet them.

ANNUAL MEETING OF THE ESSEX CO. A. S. SOCIETY.

The annual meeting of the Essex County Anti-Slavery Society will be held in Lyceum Hall, Salem, on Thursday and Friday, June 17th and 18th.—Joseph C. Hathaway, and William W. Brown, of western New-York, C. L. Remond of Salem, Frederick Douglass and James N. Buffum of Lynn, will be present.

RUTH BUFFUM, Secretary.

NOTICE.

Parker Pillsbury will lecture in Lowell, on Sunday next, afternoon and evening, at the regular hours of meeting. June 11.

NOTICE.

Mr. Henry Watson, of Boston, formerly a slave in Mississippi, from which State he escaped seven years ago, will give an account of his sufferings and treatment in bondage, in Springfield, at such a place as the friends may select, on next Sunday, June 13; and in West Springfield on Monday evening, if a place can be obtained.

QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be held in the Advent Chapel, Wrentham, Mass., commencing on Wednesday, the 16th day of June, at 10 o'clock, A. M., and closing with the afternoon of the next day. Members, friends, and inquirers are affectionately invited to attend. ADIN BALLOU.

TO PARENTS OR GUARDIANS.

Two colored girls, from 9 to 12 years of age, can be provided with situations in families out of the city, where the entire responsibility would be assumed of training them for future usefulness. An immediate application (by letter, post paid) may be made to WM. C. NELL,

Boston, June 8. 21 Cornhill.

EULOGIUM ON CLARKSON, by the Rev. Alexander Crumwell, and a POEM ON FREEDOM, by Mr. Charles L. Reason. This able pamphlet, by two of the colored literati of New-York, is now for sale at the Anti-Slavery Office, 21 Cornhill, at the reduced price of 12 1-2 cents per copy.

MARRIED—In Sturbridge, by Avery P. Taylor, Esq., Thomas Hill to Marian Smith, both of Northampton, Mass.

☞ Abolitionists of Massachusetts! remember the time and place of each County Anti-Slavery meeting that is advertised, and rally in full strength.

BOOKS!

JUST PUBLISHED, AND FOR SALE BY

BELA MARSH,

No. 25 Cornhill,

FACTS for the People, showing the relations of the United States Government to Slavery, embracing a History of the Mexican War, its origin and objects: compiled from Official and other authentic Documents; by Loring Moody. Price 20 cts.

Review of Lysander Spooner on the Unconstitutionality of Slavery, by Wendell Phillips, 20 cts.

Mr. Spooner's Work, new edition, 25 cts.

Christian Non-Resistance Illustrated and Defended, by Adin Ballou, 37 cts.

The Church as it is, by P. Pillsbury, 15 cts.

Parker's Sermons of the Dangerous Classes, and the Perishing Classes—of Merchants,

POETRY.

From the Boston Journal.

NEW ENGLAND AND NEW ENGLANDERS.

Addressed to a New Yorker, who scoffed at Yankees.

Yes, sir! I am a Yankee girl,—I glory in the name;
You spoke it in contemptuous scorn,—to me it
breathes of fame.
I'm proud of my nativity, I love New England's
hills;
Each babbling brook and valley green with pride my
bosom fills.
I love her woods and rugged rocks, I love her wave
washed shore;
I dearly love at hush of eve to list her breaker's roar.
We've mountains high as any, sir, New York has
ever seen,—
Mount Tom, the verdant Holyoke, the White and
vaulting Green;
We have both lakes and rivers, sir, e'en them you
need not spurn;
And though not quite as large as yours, we find
they 'serve our turn.'
Our fisheries o'er the world are famed,—we've mack-
erel, shad, and cod,
And herrings are so wondrous thick, we sell them by
the rod!
We've quarries—many of them, sir, of marble, gran-
ite, slate;
And as for manufactures,—can you beat us in your
State?
And look at all our cities proud,—Boston I'll name
the first, sir,
New York will have to stir herself, or Boston yet
will worst her.
Nature has favored your New York, she could not
well be less;
But Boston's grown by might of man, this truth all
must confess.
Look at her mansions! stately, grand—look at her
wharves and ships!
Look at her sons, and daughters too, those precious
pilgrim's slips!
Look at her 'Common,' airy, large—then look on
Bunker's height,
And see that column towering high, memorial of the
fight!
Now visit her asylums, sir,—insane, and deaf, and
blind,—
Then think of those your State can boast,—can you
our betters find?
Sweet Auburn! mimic Paradise! when fire from
heart has fled,
We loan our dead to people thee, till God shall raise
the dead:
Thy flowers they smile half soothingly, thy birds a
requiem sing,
When we, with low and measured tread, to thee our
loved ones bring.
Old Newport! billow-cradled, see, on Rhody's ver-
dant isle;
'Tis there old Ocean shakes his mane, there sweet
does nature smile;
Look at her harbor! sheltered, safe—look at her
lengthened beach,—
Go, stand upon its shining sand, and hear dame Na-
ture preach.
New Haven, with its shady elms, and Hartford with
its charter;
Connecticut! my native State! say, can you find a
smarter?
The Empire State is your New York, I own it
'beats all natur,'
But still give me the 'Nutmeg State'—where shall
we find a *grater?*'
We've railroads, (good ones,) and canals, but here
my courage pitches—
I own you'll beat me on this heat— New York has
bigger ditches.
Look at your literati, sir—we've cradled genius sure;
Come, count your great ones by our side, and see
which has the fewer.
There's Parsons, Sherman, Adams, sir, all wreathed
in bays of glory—
The bar! New England's bar, sir, can boast in Jus-
tice Story,
Silliman, Quincy, Dana, Ware, Webster (the old
word man)—
Our statesmen! look at 'honest John!' and Adams,
Webster (Dan!)
Benjamin Franklin! tell me, sir, you that can boast
'big Thunder,'—
Say, will he play with lightning, sir, and never dodge
from under?
Macdonough, Perry, Morris, Hull, Green, Putnam,
Stark, and Allen—
With freedom's martyr, Nathan Hale, and valiant
General Warren.
And there's those sons of type we boast, in Greeley,
Prentiss, Burritt—
One almost equals Babel, sir—the others—who'll
outwit?
And Fisher Ames! remember, sir—the merchant
Billy Gray,
And Edwards, Edward Everett, and Wayland,
Dwight, and Day.
A man there is who is far famed, Jonathan Slick—
Jack Downing,
I *guess* he is New England's child, he's worthy Yan-
kee drowning—
And there's our Marsh we glory in, and if our marsh-
es yield
Fruit that New England's proud to own, ne'er boast
your richer field.
Divinity can bring some names for goodness famed,
and learning—
A Payson, Brainard, Grisworld, Ware, a Beecher
and a Channing.
Go search o'er Asia's burning sand—the mission
ground—who fills;
A Newell, Judson, Gordon, Hall, a Martyn, and a
Mills.
Ask England of us Yankees, sir; she'll think of
Boston tea—
She'll think of Perry, Captain Hull, those victors on
the sea;
Of Hancock, and John Adams, sir, brave 'sink or
swim!'—yes, he,
Who dared defy her power and might, and scorned to
bend the knee.
There's Weld, of abolition fame, and Garrison, and
Burleigh;
If they'd the rule in these our States, they'd turn us
topsy turvy.
Miller who tried to end the world, and Smith of
Mormon glory,—
New England does not boast of them, but they are
named in story.
And think of Rhody Thommy, sir, I mean her
Thommy Dorr!
He's not the biggest man she's got, but then he made
a war.
There's Jackson's Amos Kendall, sir, (now pray don't
call me saucy,)
But when you lacked a Governor, did we not give
you Marcy?
So richly blest we can afford to let some wander
forth!
Your Hamilton! she 'owes us one,' her polar star is
North.
We always have been generous; I hope you've not
forgot
That when your Union wished a head, that then we
loaned you Nott.
Our famous artists call to mind, Stewart, Trumbull,
Alston,
Alexander, Hall, and Greenough, and highly gifted
Malbone.
The muse can also boast some names—a Hillhouse,
Willis, Lowell,
A Hallock, Brainard, Longfellow, a Pierpont, Gould,
and Rockwell.
Hale, Sigourney, Park, Peabody, Sprague, Bacon,
Tuckerman,
Neal, Pray, Dana, Whittier, Brooks, Sedgwick,
Waterman,
Patton, Willard, Osgood, Bacon, Holmes, Whitman,
Everett, Green,
Lynch, Follen, Trumbull, (he of old); all good as
'York' has seen.
What think you of our birds of song? list to their
voices ringing,
New Hampshire's sons and daughters, sir, say! can
you beat their singing?
Whate'er we touch we aye improve, and render
brighter still—
E'en comedy has added charms, when played by
'Yankee Hill.'
There's 'Emerson the mystic,' sir—Joe Neal of
'Charcoal Sketches,'
And Morse who chained the lightning, sir—all those
New England fetches.
Then never laugh at Yankees, sir, or scorn New
England rough;
Her face, I own, is not so smooth—she's made of
rocky stuff.
But she has strengthened mental might—has cher-
ished genius' child—
Has trained her children in the right, practice on pre-
cept piled.
New England's soul, where is it not? 'tis known in
every clime;
Its might is felt from pole to pole, 'twill live through
deathless time.
The greatest of all travellers, you cannot find their
greater—
They'll turn o'er icebergs round the poles, and run
'neath the equator.
Go roam through Europe's cities proud—Arabia's
desert wild—
At every turn, where'er you go, you'll meet New
England's child.
Go, rest you near the pyramids, where'er you mind
to tramp,
You'll find a Yankee's been before, and there has
pitched his camp.
Clocks, nutmegs, and whatever else you call a yan-
kee crop—
If you have cash, he's glad to sell—if not, he'll al-
ways 'swap.'
New England hearts are always warm—they're con-
stant, faithful, true;
They ne'er forget an old friend, sir, though often
finding new.
Then sound her glory! oh, ye waves, amid your
surging roar!
Pipe up till foam froths all your lips, beating her
rock-ribbed shore.
The Yankee heads are ever clear, bustle, from head
to feet—
They'll e'en get rich where you would starve—come
give it up—you're beat!
Then strike up Yankee Doodle, sir, and while the
air is ringing,
I'll let the steam from off my quill, and join you in
your singing.

Pomfret, Conn. 1847. NILLA.

REFORMATORY.

ADDRESS OF THE COUNCIL OF THE PEOPLES' INTERNATIONAL LEAGUE,

Formed at the Crown and Anchor, London, April 28.

The insularity of England among the family of European nations is more than that of mere geographical position. Self-contained and self-contented, her people, as a people, seldom extend an enlightened regard or a warm sympathy beyond the narrow sphere of cares and interests involved in the progressive development of the internal powers and resources of their own country. That high, earnest, and ever watchful Public Opinion, the Palladium of the rights and immunities of Englishmen, is concentrated on the affairs of their own island-home; *foreign* relations—as the mutual affinities and interdependencies of communities are styled—being regarded as the exclusive and peculiar province of statesmen and diplomatists. In this field, the wholesome jealousy of power, characteristic of the English mind, either works not at all, or works in ignorance of the true bearings and tendencies of the transactions which it seeks to control. That 'proud indolence,' in regard to 'foreign affairs,' with which the statesmen of a neighbouring country charge us, or the 'apathy' of which many of our own political writers have loudly complained, is at once selfish, impolitic, and unjust. The Unity of Humanity, which expresses the law of individual intercourse, also includes the law of the inter-communication of nations. The sentiment, enthusiastically responded to by the humane instincts of a Roman audience, even in Rome's most corrupt days, Christian England has yet to extend and apply to international interests. WE ARE A NATION, AND NOTHING THAT CONCERNS OTHER NATIONS DO WE DEEM FOREIGN TO US. Through good and evil report, to this principle we must firmly adhere, if we would have our claim of 'teaching the nations how to live' held for more than an idle boast. It is not enough that we have established, and are resolute to furthe and maintain, our own freedom and nationality. Our wishes and endeavours must tend to secure the same blessings for other countries. As no man will reach heaven who seeks to reach it alone, so no nation will ever develop the highest and most enduring forms of national life, while it is contented to remain the passive and uninterested spectator of the onward and upward struggles of kindred peoples. A recluse tribe is as anomalous as a single anchorite. Seclusion is an indulgence that can, in neither case, be gratified except at the sacrifice of duty, and duty is never sacrificed except at the cost of interest. For self alone, no man, no people lives. Multiplicity in Unity is the law and type of National Progression. The varied form of opinion, character, and institution, by which the nations of Europe are respectively distinguished, are all aggregate elements in the great unit of European civilization; and the nation which in selfish solitariness resists the interchange of these God-ordained influences, sins against that law of moral gravitation which knits communities in the same self-asserting bonds of relationship by which classes and individuals are held together. Though many, the nations of Europe are one, and all members one of another. In the well-being of each, all are interested, for all share, consciously or unconsciously, in the mixed good and evil which affects each.

An isolative national policy, which we have seen to be morally wrong, we might naturally, nay, must necessarily presume to be politically imprudent. It encourages Absolutism to interfere with national rights in a way that Absolutism would not dare to attempt, if nations were fully alive to the importance of the common interest which unites them. The popular indifference in England to the course of continental policy invites despotic aggresion abroad. It does more. It paralyses the power of any honest Government at home to adopt the measures of beneficent intervention necessary to repress meditated outrage, or to redress committed wrong; while it offers impunity to a false and fatal compliance with the views of despots, on the part of rulers who may be adverse to the principles of pacific social progress. How small the amount of enlightened public opinion that can, in the present eventful crisis of our country's external relations, be brought to bear upon British Statesmanship! How few Englishmen but are either uninformed or misinformed in regard to the character, connexion and consequences of the recent circumstances under which the policy of the Peace of 1815, from time to time undermined, has finally been demolished by the hands which reared it. In the ranks of the great industrial classes of this country, the substantial depositary of political power, beyond the ill-considered cry of 'Peace, peace, when there is no peace,' absolutely *no symptom of public opinion* exists on the subject; and the settlement of a grave question, involving interests of primary importance to England and to Europe, is left to the discretion or caprice of a Government, under conditions that curb and cripple a good Minister, and leave a bad Minister free to run his unchecked course. These things ought not to be. Englishmen should be cognisant of the processes through which the progressive destinies of Europe are being worked out, so that whatever European affairs may call for interference, they may be in no doubt as to the course to be pursued. Our people must learn to bring to the consideration of foreign questions the same vigilance, prudence and sagacity which they bestow on home questions. They must not indolently abdicate their right to adjudicate on such matters, in favour of uncontrolled and irresponsible diplomacy, but be themselves able and ready to prononnce judgment in a tone and spirit worthy of freemen, conscious of their position and duty, with the calmness of collected thought, and the firmness and power which only knowledge can impart. For the progress we have already made in our internal policy, for the removal of restrictions, religious, political, social and economic, for the views and hopes of a higher liberty, which still open to us in distinct though distant vista, we are indebted wholly and solely to the influence of enlightened public opinion upon the action of Government and legislation. Should not this consideration inspire the endeavor, in regard also to our foreign policy and relations, to create a public opinion, which, trusting to our past history and our national character, may ultimately do that for the cause of European progress, which a like agency has done for the liberties of our own country?

To place England in this position of knowledge and matured opinion is the aim of the proposed Peoples' International League. Of all practicable means within the compass of English laws and English sympathies it will avail itself, for the purpose of working out its ends. The result, with the help of God and of all earnest men, will be to infuse new strength, morality and prosperity into England's social life, by harmonising under one high principle of Justice, Truth and Duty, her political and economic energy, her national and international influence and agency.

The present position of general European politics, independently, of the considerations above submitted, justifies—were justification needed—the formation of our League. The virtual abrogation of the Treaty of Vienna, by a recent suppression of Cracow, seems to open a new era to Europe. The political system established and guaranteed by that treaty had already undergone repeated change and modifications. It needed only this public disclaimer of its obligations, to destroy any opinion that might remain as to the influence it yet exercised upon the destinies of Europe. France had long since thrown out the elder branch of the Bourbons, for whom especially the Congress of 1815 seemed to have provided. Portugal had changed her dynasty. Belgium had severed herself from Holland. The new kingdom of Greece had sprung up. And now the three great Powers of Eastern Europe have proclaimed their absolute independence of its provisions. To what further aggressions this may be the prelude, it is impossible to foretell: enough that these Powers have shown that their usurpations are not restrained by treaties, however solemnly contracted. And while the absolute Powers are thus intent upon their own aggrandisement, the oppressed people of Europe are equally determined to assert, and sooner or later will achieve, their rights of Nationality and Self-government.

In the division of Europe among the several Powers, at the Congress of Vienna, an immense error, not to say a great iniquity, was committed. The natural peculiarities of character, the diverse natural tendencies of various people, deducible from their languages, creeds, habits, historical traditions, and geographical position, were altogether overlooked or disregarded. Questions of the balance of power, of imaginary equalities, calculated by ciphers, representing square miles or millions of men,—not human ideas, human wants, human tendencies,—were the considerations that decided the partition of Europe. It was a hurried, an ill-advised, and improvident work, concocted on the one hand, by Powers that had nothing in view but their own despotic interests and aggrandisement; on the other, by politicians looking no further than their own time, seeking only for present peace, frightened at, and weary of, the convulsions through which Europe had just passed, and without faith in the future; men anxious merely to reconstitute the old system which Napoleon had broken down, and who had given neither time nor sympathy to the study of those vital elements out of which a new system might be constructed, and upon which alone permanent peace and progression can be established.

And what has been the result? First a hidden, then an open, struggle against the established order of things. The spirit which God has breathed into the people, in furtherance of his providential plan—the Spirit of Progress—is more powerful than any diplomatic arrangements, and will not be long dammed up, nor diverted from its natural courses. Since 1815, at sundry times and in divers manners, that Spirit, which speaks in deeds, has uttered its protest; successfully in Greece, in France, and in Belgium; unsuccessfully, hitherto, in other places, but unceasingly, with ever-growing power, and with sure promise of ultimate success.

The question now at issue throughout Europe, at the bottom of all European movements, is the question of Nationality—of national rights and duties.

We have but to cast our eyes over the map of Europe, to see that it is so. We have but to watch, during the short space of a month, the symptoms now manifesting themselves in almost every part of Europe: signs of old things verging to decay, of new ones rising in their stead, prophetic sounds of no uncertain meaning, voices from the deep, telling us with unmistakable plainness of the spirit working underneath.

Poland.—See how her often-baffled but never-conquered determination to recover her right of Nationality, of distinctive life, has continually disturbed the peace of Europe since the first days of her spoliation; how impossible it is to tread out that determination, to eradicate the hate with which she regards her oppressors, to destroy the will which eventually must conquer.

Italy.—Mark how clearly the character of the agitation there is manifested; how visibly it has descended from the few to the masses; how it has compelled concessions, reforms, and promises from the Italian Governments; and how neither local remedies, nor partial improvements, stay its progress. It is no material interest that may be appeased by fiscal arrangements. There is an Idea here at work—the idea of Unity—of Nationality. The land of Dante, Petrarch, and Machiavelli, yearns to fulfil their prophecy. It wants to be One. It is not an internal question about forms of government: it is a national question. Twenty-four millions of men, tried and disciplined by three hundred years of common bondage and martyrdom, want to unite in one compact body, to have some weight in the scale of nations, some recognition of their part and mission in the life and destinies of Europe.

Greece.—Called to a second life after a death of ages, can we think that the arbitrary barriers of diplomacy will be strong enough to repress her growing aspiration to re-unite in one common nationality all the Greek populations now in the hands of Turkey; to rally round her, her children of Thessaly, of Macedonia, of Candia; and to build up a living Greece which ancestral memories may visit without breathing a reproach?

Switzerland.—Discontented with the constitution imposed upon her by the Allied Powers, in 1815, which has been a source of perpetual strife and weakness, she, too, desires change—to make herself a Nation, united in one Federal Bond, under which, while the local Cantonal Sovereignties will still continue to exist for Cantonal government, the general Swiss interests shall be represented by some central power not at present existing: the Diet being now composed of representatives of the Cantons, not of the Nation; representatives of local and partial interests, intrusted with imperative mandates from each Canton, not with the mission of representing all that constitutes Swiss life, Swiss independence, Swiss progression.

SLAVONIANS.—A race of eighty millions (including the Poles and Russians,) spreading from the Elbe to Kamschatka, from the Frozen Sea to Ragusi on the shores of the Adriatic; five millions of Tcheks in Bohemia; two millions of Moravians, scattered through Silesia, Hungary, &c.; two millions of Slovaks in Hungary; two millions of Croatians and Slovents in Styria and Cariuthia; the Serbes, Bulgars, and Bosniaks in Turkey; the Dalmatians, Illirians, and Slavons, in Austria: they, too, are looking to a new era in Europe; they, too, having risen from a literary movement entirely unknown in England, to a political one equally unknown, are demanding the common life and unity of Nationality; they, too, are prepared to start into being, at the first energetic and prolonged appeal of Poland, to form four nations, (if we reckon Poles and Russians) bound in one great Federal Bond.

And, behind them, perhaps, as regards ripeness, yet still firmly bent toward the same point of National Unity, comes Germany. Her tendencies were clear enough in 1813 and 1815, when the popular spirit was aroused against Napolean; and, though betrayed by her Governments, the same spirit lives and works toward the one end.

From all this, the position of Europe, the volcano on which it sleeps, may be learned.

But must the explosion come? Is it not possible, by a wise foresight, to avoid the danger? May not a calm and peaceful evolution avert the threatened strife? Why cannot these Nationalities be recognized—as each proves the justice of its claim—be set free to develop each its own peculiar growth, to fulfil each its own special mission, so to work out God's providential plan? For, if this is not God's plan, languages, tendencies, traditions, geographical characteristics, have no meaning. When a People is struggling to embody its inner life in new forms of outward institution, why not hail the event, and assist, instead of hindering, its ascent to the dignity and capacity of a Nation? Is not the will of the People the will of God? Is not England, for one, ready to welcome any new power, any new element of activity and civilisation?

There are, in Europe, three Powers representing Absolutism; the principle that denies man's right to self-government, self-development, and, consequently, progress towards the Right and Good—that denies the right of national and individual freedom—that virtually denies even the providence of God, by asserting that his gift of national character, of peculiar genius, is so aimless and accidental that it may be thwarted or controlled by any arbitrary convention of despots. These three Powers are leagued together for any foul deed that may subserve their designs; and none are leagued against them.

There is in Europe, at the present time, no representative of the Good Principle; there are three of the Evil One.

And thus the question is left to force—force between the oppressors and the oppressed; and by the assumption, 'for peace' sake,' of an utter indifference, by refusing to throw into the balance, of European destinies the weight of a peaceful, but firm and generous assertion of the principles of Eternal Truth and Justice, by denial of even passive sympathies with the oppressed and their aspirations, the nations of Western Europe compel those who are struggling for freedom to look to insurrection as their only hope. The consequences of this ignoble and fatal indifference are manifest enough. Cracow is swallowed up when Russia chooses; Poland is not even a name; Switzerland and Italy are threatened with intervention; treaties are set at nought, and protests mocked at. In the same speech in which the King of the French congratulates his subjects on the completion of a commercial treaty with Russia, he is forced to contradict that gratulation by the acknowledgment that Russia is no respecter of treaties. International faith is gone. There is security neither against political aggression nor for commercial enterprise. Having on our side abdicated that course of public duty, which faith in God and Humanity points out, and which would have insured us the respect of Europe, we have now no hold upon these Powers, except through their interests, which may or may not be the same as ours. They have neither respect nor fear for us. They do not hesitate to hurl their defiance at us:—'We shall rule, for we have the daring of Evil; we act; you have not the courage to stand up for Good.'

Such a state of things cannot last; it is atheistic.

Are we not all of us, by God's will, one single family, endowed with the same rights, bound by the same duties, invested with the same mission of development and progress? Is it enough that we egotistically vindicate our own rights, if Eternal Right is every hour violated at our doors? Is it enough that we proclaim in ourselves the law of God (a law of duty and responsibility—and, therefore, necessarily of liberty,) if we neglect to recognize this law for others? Is it enough that we call ourselves Christians, if we desert our brothers at their utmost need, struggling in a holy cause at fearful odds? Is it enough to care for national honor when some fancied slight affects the private interests of diplomacy, and to refuse all interference when the most solemn treaties are violated in our despite, when the honor of humanity is concerned? Is it enough to proclaim philanthropy and liberate the Blacks, when our fellow Whites are groaning around us? Is it enough to preach peace and non-intervention, and leave Force, unchallenged ruler over three-fourths of Europe, to intervene, for its own unhallowed ends, when, where, and how, it thinks fit? Is it enough, in short, to call ourselves God's servants, while we leave Evil uninterfered with, and refuse to intervene between Right and Wrong?

Let all Englishmen who believe in one God, in one Duty, in one common brotherhood of mankind, think of this earnestly and deeply! Let them examine what, in this matter, is right, and what wrong, and then decide. But, having once decided—whether with us or against us—let them speak and act in accordance with their decision. If nations are indeed to settle their own governments—if, in international questions, non-intervention is to be the rule of their conduct, let it at least be fairly and logically carried out. Let it be indeed non-intervention to which they pledge themselves—a consistent policy, which, though it will leave the destinies of a God-ordained nation to struggle upward alone and unaided against the tyranny of Force, will at least require from others an observance of the rule to which it binds itself; not the policy which has hitherto obtained—non-intervention, on our own part, in the struggle with which we cannot but sympathise, and, at the same time, an allowance of any intervention on the part of those who are openly leagued together to act against the cause of Truth, Right, and Justice. This is not so much non-intervention as indifference. Through our indifference, we abdicate our claims to Christianity—to Humanity. Can it be that, after eighteen centuries of Christianity, we reach no higher faith than the ignoble 'Every one for himself'? Can it be that, regardless of that Divine law which, requiring the best devotion of each for the best development of all, binds together all members of the human family, England—the England of the Reformation, the England of Elizabeth and of Cromwell, self-centered in immoral indifference—gives up Europe to the dictatorship of Force; to the blind rule of the Powers representing that principle, which, by her institutions, by her belief, she declares to be the Evil One? And was it but to yield submissively to *such* a dictatorship, that England for so many years poured out her treasures, and the best blood of her sons, in the contest against Napoleon?

And let Englishmen seriously meditate on the consequences which such an indifference must produce on even the future influence and the material prosperity of England! Suppose England persists in her carelessness and apathy, suppose she quietly looks on, without uttering a single word of sympathy for the struggling Peoples of Europe. The explosion comes. The Austrian empire vanishes from the map, under the combined influence of its Slavonian and Italian subjects. Two Slavonian nations, and one Italian, arise out of its ruins. The Mediterranean and the Danube are in the hands of new powers. Greece lifts up her voice on eastern questions. Europe is altogether remoddled. What will England do? Will not her old allinnces be shaken? Will the new nations readily take for their ally, for their partner in commercial activity, for their fellow-worker in the new channels opened to industrial energy, the Power which, while they were suffering and struggling, turned contemptuously away, and said, 'I know you not'? Has English statesmanship no concern for the future?

There is no thought in this of any armed intervention in the affairs of Europe, no thought of England embroiling herself. Let her only speak out firmly and decidedly; her voice will be listened to, if it is felt that she is in earnest,—that the voice of her statesmen expresses the feeling of her people,—that her aspirations, as a nation, are ever for the Right. Her present apathy encourages aggression, and so does more than aught else to make the sword the sole arbiter of right. It is emphatically for Peace that the League is founded. Not the pretence of peace now existing, not the peace of Gallacia; but peace founded upon right, and insured by justice. Peace for the progress of Humanity, for true civilization;—for the free growth of national peculiarities of character; for the unlimited development of the boundless resources of varied clime and country;—for facilities of transit from place to place, from country to country, that the world's goods may readily be exchanged, that every man may have the opportunity of placing himself in that sphere in which his energies may be turned to the best account for the public service; and, that each country may thus be the gainer, not only by the immigration of useful members from other countries, but, also, by the emigration of such of her own members as cannot find at home a profitable investment of their faculties;—for a constant inter-communication of ideas and information, for the benefit of all countries;—and for that free trade, that unrestrained interchange of natural products and manufactures, by which alone the material wants of nations can be supplied, states become not only prosperous but the assurers of each other's prosperity, and a sufficient scope be given to that boundless activity of man, which, if not allowed to fructify for the public good, continually expends itself in worthless schemes, in narrow, unassisted, and abortive efforts, in costly and disastrous wars, or in barren measures of precaution, protection and prohibition, only necessary while nations are not in co-operation for the common weal.

We have now, as far as could be done in a first address, indicated the motives of our course, the object we have in view; and, by that excluded from our sphere of action, all we did not include. With political questions, except this question of Nationality, we, as a League, have nothing to do. With forms of Government, with contests between Democracy and Privilege, we, as a League, cannot interfere. Ours (we repeat it) is an International League,—a League proposing to aid the People of this country in forming a correct judgment of the national questions now agitating Europe; proposing to preach the Right of Nationality, and to promote a cordial understanding between the Peoples of all countries. The business of the League is solely with international questions. Our League seeks liberty for God's life to manifest itself everywhere; and let the form under which it will manifest itself be decided altogether by the natural tendencies, the state of education and enlightenment of each and every People! To interfere, to control that life, or to dictate its method, would be, in fact, a contradiction of our own principles. We claim for every People the right to choose their own institutions, to determine their own way of life. What we now ask, through this our League, is free room for growth. Let the growth be as God wills!

Our means, as already indicated, will be such as, within the bounds of English law and sympathy, time and circumstance may suggest. Through the medium of the Press, the Platform, and the Lecture-room, our endeavor will be to enlighten the public, to give information on all that can help Englishmen to form a sound opinion upon European questions. We shall supply the elements of judgment, and trust the consequences to English sense. By the diffusion of information obtained from unimpeachable sources in every foreign country, we hope to be able to correct errors, to destroy prejudices, to give a true version of all that passes in Europe, of all important events that would interest Englishmen, careful either for the honor or for the prosperity of their country.

And thus we shall lay a sure foundation for that real Holy Alliance of Peoples which God has ordained, and for which, through all struggles and strivings, his Spirit has been unceasingly preparing mankind.

A SOLDIER TIRED OF WAR.

The Boston Courier says: The letters from the volunteer regiments in Mexico show that the men have already seen enough of the war and the country, and are desirous to return home. A letter from a member of company B, to a relative in this city, dated at Matamoras, May 4, says:

I am heartily sick of the life of a soldier. Our situation here in garrison is much better than it would be if we were on the march, but still, I do not at all relish it. My visions of glory, and honor, etc., have all disappeared, and in place of them I see nothing but the stern realities of salt pork and hard biscuit, hunger, thirst, fatigue, and the diseases incident to men from the Northern States, living in a tropical climate. I have much to say respecting the treatment we have received, and many other things connected with the company, but I understand that letters coming from the seat of war are opened and read by the Post Office Department, and if I was to give free utterance to my indignation, I might be subjected to a trial by court martial. When once free from my present situation, I will let you know how we have been deceived. I never thought that in assuming the garment of a soldier, I should be obliged to forget that I was born with the feelings of a man. Such is the case. I wish this cursed war would end, that I, and every one here, could go to our homes.

The Massachusetts volunteers have '*seen the elephant,*' already, then. Another letter, in the Journal, says:—

'The Massachusetts regiment is here. Upon my arrival at the house we occupy, I found 1st Lieut. Tyler of Capt. Webster's company. He has been sick since he has been out here, with the dysentery. He says they knew nothing of the sacrifices they were to make when they left Boston; an officer also told me he would not go through again what he had been subjected to, to save his life. This, I imagine, is the prevailing feeling of the regiment. Lieut. Tyler informed me that Capt. Webster was very sick, and when he had gained sufficient strength was to return to New Orleans. There are many sick at the hospitals, principally men left out by regiments which have passed up the river. The average number of deaths is *one per day.*'

The short experience of this regiment is but the *beginning* of sorrow. Read what the New Orleans correspondent of the Tribune says of the old volunteers now returning. Under date of May 18, he writes:

The city is full of soldiers returning from or going to Mexico—the latter looking fresh (and sometimes GREEN and thoughtless,) while the former appear as if they had had enough of war and its horrors, and many of them ragged, poverty-stricken and miserable. Yet with all the thousand specimens of misery we see among them, we do not know the first beginning of the untold wretchedness they have left behind them. Of all the volunteers with Scott and Taylor, not one will re-enlist when his term expires, for, in the language of a general officer who was here a few days ago, 'they are sick and disgusted with slaughter, wounds, disease and death—there is no fun there.' I am glad that our officers and *common soldiers* are tired of carnage, though our enlightened Government, and some of our *clergy*, even, are not.'

Col. Doniphan's boys are in an equally bad plight. One of them writes:—

'We are a set of poor forgotten fellows—have no orders from the government, and do just what strikes us as the most practical. Our troops look worse than the Goths and Vandals, when they marched upon Rome. No wonder—they have not as yet received a cent of money for their pay. Our horses are in a very poor condition.'

JALAPA.—A correspondent of the N. O. Delta, writes from Jalapa, Mexico, May 1st:

Yesterday there was quite an *emeute* between a party of volunteers and some Mexicans near camp, in which several persons were more or less injured. This I presume is only a beginning; and the scenes so frequent at Monterey and Matamoras, bid fair to commence here, if not nipped in their bud.

The General Hospital, in Jalapa, contains over 300 sick and wounded, many of whom are beyond the hope of recovery. Seven deaths have taken place since Wednesday.

May 11th.—The General Hospital is filled with the wounded and sick, many of whom are dying daily. The South Carolina regiment has the largest number—155—the New-Yorkers being next. There were 56 discharged yesterday as 'fit for duty,' thirty of whom belonged to the 5th Infantry.

The Correspondent of the *Times* speaks of Col. Baker's regiment of Illinois Volunteers as follows:

From an officer of rank and experience, I have learned many incidents of the late 'affair' at Cerro Gordo, the details of which have probably been forestalled, and I dislike to tell an old story. Many inaccuracies from newspaper reports, from individuals who represent themselves to have participated in the fight, need not be referred to, as they will be corrected in the official report. I will say, however, that Col. Harney, who is represented as having taken a certain six-gun battery, was some miles distant at the time of its capture, and the battery was taken by the volunteers under Col. Baker. The loss of this regiment was remarkably severe, as out of eleven officers, three were killed, two wounded, and one missing, and one third of the rank and file placed *hors du combat.*

In a conversation with Col. Baker himself, I am informed that he takes home less than one half of the troops brought by him from the United States. The bodies of the other half enrich the soil of Mexico, and their memory the military character of their country.

DELIBERATE CHOICE OF A DEATH.—One of the most deliberate cases of suicide that we remember to have recorded, occurred very recently in New York, and is noticed in some of the journals. A man who had often said that he was weary of life, and who had also threatened self-destruction without being believed, walked off coolly on the Harlem Railroad as far as 42 street, where he divested himself of all his clothing, save his shirt. He made a bundle of them, and placed his boots on the top, and then left them in the centre of one track. He then laid his body across the rails on the other track, where it was found in the morning severed in two.—*Transcript.*

NORTHAMPTON WATER-CURE.

THE undersigned, gratefully appreciating the credit generously awarded by a discerning public to his success as a Hydropathic Practitioner, would respectfully inform the friends of Hydropathy, that his establishment is pleasantly situated on the west bank of Licking Water, or Mill River, about two miles and a half from the centre of the town. It is 36 by 70 feet, three stories high, with a piazza on the South side. There are separate parlors, bathing and dressing rooms, for ladies and gentlemen. There are also twenty lodging rooms, each of which is well ventilated, and conveniently furnished for the accommodation of two persons. Among the variety of baths in the establishment are, the plunge, douche, drenche, and spray baths. The ladies' plunge is 6 by 10 feet, 3 1-2 deep,—the gentlemen's 8 by 12, and 3 1-2 deep. The scenery in this vicinity is picturesque and romantic. There are a variety of pleasant walks passing near and to springs of pure water. The walks are sufficiently retired, to allow water-cure patients to appear as they should plainly dressed, enjoying their rambles, without being exposed to public gaze or observation. Since daily experience, for the last three years, has strengthened his opinion, that the condition of the skin clearly indicates the character of many diseases, and the ability or inability of an invalid to bear the water treatment in its varied forms; also the necessity of applying the dry woollen blanket, or the wet sheet, to promote evaporation or a sweat, when either may be necessary; and from the results which have attended his application of the treatment, he hesitates not to say, that the *electric* symptom of the skin indicates vitality, or power, and that an invalid whose skin is not attended with this symptom, cannot be safely or successfully treated with water.

All patients who visit this establishment for a course of treatment will furnish themselves with three comfortables, three woollen blankets, one linen and three cotton sheets, two pillow cases, six crash towels, some well-worn linen to cut for fomentations, an old cloak or mantle, and a syringe.

Terms for treatment and board at this establishment are, $5,50 per week, payable weekly,—washing extra. A patient who occupies a room alone, will pay $8,50 per week. Invalids who are so feeble as to need extra attention and fire in their rooms, (except for swathing purposes,) will procure their own nurses and fuel, or pay an extra price.

D. RUGGLES.

NORTHAMPTON, MAY 1, 1847.

N. B.—The afflicted, desirous of being examined in regard to their complaints, and of ascertaining the adaptedness of the water-cure in their particular case, should call on Tuesdays and Fridays.

D. R.

Abdominal Supporters.

NEW-ENGLAND

TRUSS MANUFACTORY.

JAMES FREDERICK FOSTER

CONTINUES to manufacture all the various approved *TRUSSES* at his old stand, No. 36 Washington street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the Truss business than any other person engaged in it in this city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet; Trusses repaired at one hour's notice, and often times made to answer as well as new. The subscriber having worn a Truss himself for the last twenty-five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses, Dr. Chase's Trusses, formerly sold by Dr. Leech; Trusses of galvanized metal that will not rust, having wooden and copper pads, Read's Spiral Truss; Rundell's do; Salmon's Ball and Socket; Sherman's Ball and Socket; Sherman's patent French do; Bateman's do, double and single. Stone's Trusses: Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hull's do; Thompson's Ratchet do, and the Shaker's Rocking Trusses, may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters, or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with Hernia, have suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to their wants in regard to these important articles. JOHN C. WARREN, M. D.

From Dr Robbins, Roxbury.

Since the death o. Mr. John Beath, I have used, in preference to all other Trusses, those made by Mr. J. F. Foster of Boston. P. G. ROBBINS, M. D.

From Dr. Green, Boston.

I have sent many persons to be fitted with Trusses and Abdominal Supporters, by James F. Foster, and he has uniformly given full satisfaction in their application.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and from neglect in properly fitting them; on this account, I am in the habit of sending patients to Mr. Foster, confidently believing that he will give them a good article, and see that they are well fitted.

H. B. C. GREENE, M. D.

Boston, April 27, 1847.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of other artists.

J. V. C. SMITH,

Editor of the Boston Medical and Surgical Journal.

WANTED,

A JOURNEYMAN Barber—one well acquainted with the business, and of steady habits. Apply to BENJ. P. BASSETT,
May 28. 23 Endicott street.

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NEW-HAMPSHIRE.—Leonard Chase, *Milford.*

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MASSACHUSETTS.—Milton Bonney, *Lowell;*—R. Adams, *Fall River;*—Isaac Austin, *Nantucket;*—Elias Richards, *Weymouth,*—George W. Benet, *Northampton;* John Levy, *Merrimack.*

RHODE-ISLAND.—Amarancy Paine, *Providence.* William Adams, *Pawtucket.*

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